IONS HERALD

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They Retired Last Sunday

At The Northeastern Jurisdictional Conference In Albany, New York

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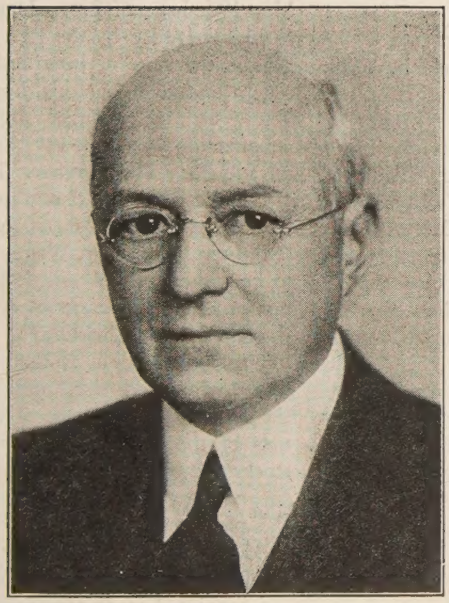
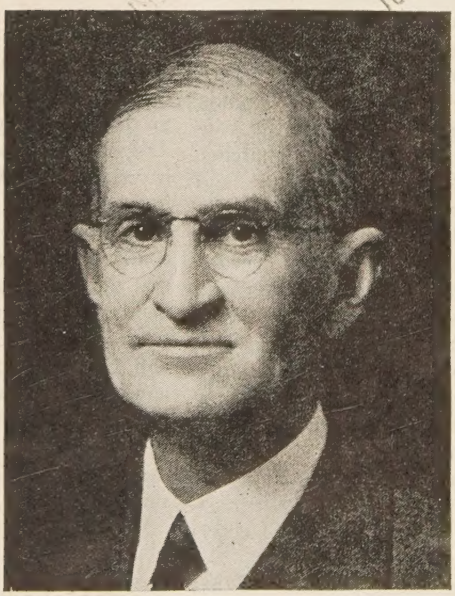


Bishop James Henry Straughn resident in the Pittsburgh Area.



Bishop Lewis Oliver Hartman resident in the Boston Area.

JUNE 23, 1948

FROM COVER TO COVER

SCIENCE AND ITS SOCIAL IMPLICATIONS, a commencement address given on June 7th at Green Mountain Junior College, Poultney, Vt., by William D. Coolidge. Dr. Coolidge retired in 1945 from his post of vice-president and director of research for the General Electric Company, but has remained with that company as X-ray consultant.

The Rev. Clyde E. Teel, minister of the East Greenwich, R. I. Methodist Church, writes on THE MINISTER LOOKS AT THE RURAL FIELD.

A TRIBUTE TO BISHOP JAMES HENRY STRAUGHN given by Bishop Edwin Holt Hughes at the Northeastern Jurisdictional Conference, on the occasion of Bishop Straughn's retirement.

Dr. Albert Einstein, world-famous scientest, discusses RELIGION AND SCIENCE: IRRECONCILABLE?

GOD'S FINEST SALESMEN a plea for vigorous Sunday Schools, by Calvin T. Ryan, faculty member at Nebraska State Teacher's College.

News from the Northeastern Jurisdictional Conference meeting in Albany, New York

READERS WRITE

Riot Risked

At the risk of starting a riot within the bounds of Methodism, I will answer F. H. Smith's reaction (See ZIONS HERALD, June 2nd) to my previous remarks on the Central Jurisdiction and race segregation.

My acquaintance with Negroes has not been through pastoral relation. The Negroes I have known have been my personal friends. What methods might prove practical in winning them into membership in my churches, I can not say. If all white ministers and laymen could have had Negro playmates in childhood as I did, had never been exposed to racial discrimination by parents or community, and enjoyed personal fellowship with them through the years on every level of life, there could be no barrier to evangelism. I know from actual experience (and I'm a very critical fellow) that the Negro is my brother, a child of God, and my equal and natural associate in this world.

F. H. Smith's reasoning in regard to the Western Jurisdiction, which has no segregation, seems to me to be superficial. He says he never has seen any of the migrating Negroes in any of the existing churches of that area. Certainly segregation begins in the heart before it takes form in the organization and work of the Church. So they stayed out. Perhaps I should have also. Has our Church been absolutely successful in establishing a living contact with our migrants? The problem of the migrant worker is not simply one of color or class. If in the Western Jurisdiction they had not been able to interest the Negro in the Church before the war, they were ill equipped to do anything for them during the war. (I'm simply accepting Smith's word for it.)

Of course, the Central Jurisdiction is a way of achieving the appearance of unity, particularly at General Conference. Pugilists shake hands in the center of the ring before beating each other up. Interdenominational cooperation gets a great hand from conferences and short shrift in the local congregations.

(Rev.) E. KENDALL SCOUTEN,
Beaver Falls, New York

Hypocritical Benevolence

The gesture of friendship made by Eddie Cantor in asking that wedding rice be sent to the starving populations of Europe and Asia instead of being thrown at June brides is certainly a most laudable idea. BUT isn't it ironical that Eddie Cantor's sponsor is Pabst Blue Ribbon, one of the largest liquor concerns in America? What a mockery it is that the liquor magnates should, on the one hand, withhold millions of bushels of wheat from the hunger-shriveled people overseas and, on the other hand, make this "noble" appeal that a few tons of wedding rice be saved for these "poor starving people." It is a pity, indeed, when one of our favorite radio personalities wholeheartedly endorses such hypocritical benevolence!

(Mrs.) M. E. GOLDMAN,
Boston, Mass.

Cancel Tour

It is with the deepest regret that I write you this letter. After careful consideration by all the members, the Cabinet, and conductor of the singers, we have concluded that it is necessary for the Seminary Singers to cancel their proposed summer tour to Mexico.

Our plans to sing at the Diamond Jubilee of Methodism in Mexico City were laid with undoubting faith in their possibility and were accompanied with the highest of enthusiasm and a keen sense of mission. Summer plans were altered for this purpose which involved turning down large sums of money, great expectations were stored up, hours of labor taken from precious time were expended, hundreds of letter carefully typed and many phone cal personal contacts were made as we cor ly planned on this adventure. Durin after the time of the General Confere became increasingly aware of the ma over-powering problems we were facin financial outlay was great. The territo which we were necessitated to travel i to get to Mexico brought us into a that was extremely hot. We found tha becoming an impossibility to book the sary concerts in Oklahoma and Texas

I am sure you will be interested to that at the same time in which we our tour could not proceed we also that we would allocate about $1000 reserve funds that were to be used tour to the new School of Theology ing. We hope this will be a symbol of the spirit of our group.

We earnestly solicit your continued in the Boston University Singers and stitution that it represents.

(Rev.) FORREST W. Ho
Boston University School of Th

Equalized Happy Medium

The letter by Dr. James E. Wagner May 19th issue of ZIONS HERALD wh so highly lauded by the Rev. G. Albe gins in the issue of June 2nd, leaves much unsaid upon this important There are far stronger arguments equalization of ministers' salaries tha advanced by Dr. Wagner. The anal tween the church and our capitalistic of heartless conpetition, is most unfo "Ministers," write Dr. Wagner, "are s to be producers. Would it be just t non-producer the same salary as a gr ducer? Is that Christian?" The pro not quite as simple as that, and I those who read such fallacies are simple as to accept them. The so-calle ucts of the ministry are not as tan stocks and bonds or the rewards of hi sure salesmanship. Who is to decide the producer in the ministry and t producer? Many men labor in the service rendered to the Kingdom. are appointed to communities that ar ly expanding. All this minister has to let down his net. Giving him all th due him as a producer are we to for even despise the man in the barre "How do able men get ahead?" a Wagner. "Not by begging for equa of salaries, but by earning more, muc than they are paid." The inference that men who are not promoted are ducers and are lacking in the ability for advancement. Granting that the ity of men who occupy outstanding are producers, is it not also true th

(Continued from page 592)

God's Finest Salesmen

CALVIN T. RYAN

y of us take our church schools as a matter-of- just as if they have always been, and always will be. ay not know their humble origin, or their struggle stence; or if we do know, we ignore it. We may not that the Sunday school movement coincided with ssionary movement in the latter part of the eight- century, and that the work of these schools has al- een missionary.

n be as true of our church as it was of the apostolic , that our Sunday schools are the connecting link n the church and the world. We have no better shed medium for our present emphasis upon ecu- al unity than that of our Sunday schools. The World y School Association has for its purpose, among things, "to assist in the spreading of the Christian n, and to develop Christian character throughout orld." One of its five major types of enterprises is ing the preparatory and continuing education of naries and nationals in the field of religious educa-

re is something tremendously interesting for me to that I am a part of that great union of witnesses. e Father has sent me, even so I send you." I do not o be a church pastor, nor a church bishop; not even ch school teacher to be able to witness for Christ. e a Sunday school scholar (that is what we used to em) and be proud of my ambassadorship. If I am the intellectual giants and can claim a place with oth my privilege and my duty are enlarged. If, on er hand, I am among the meek and the lowly, and aim no greater status than Philip, I can still rush the field, stop the Negro in the chariot, and tell him the Christ. I can be among the finest of salesmen for od. I can be all these things because I am associated he Sunday school.

ether we think of Robert Raikes as the original of this great Sunday school movement, or whether rn to that Baptist deacon, William Fox, who was mental in putting the Bible into those schools, t matter greatly. It does matter that the develop- and extension of the Sunday schools taught the poor of England to read the Bible, and later to read things which made it possible for them to demand ights and liberties. Whether William Elliott's Oak Sunday School in Accomac County, Virginia, is lest in our country, or whether Francis Asbury's in er County, Virginia, has that honor doesn't ma- concern us. It does concern us that at the present here are millions of men, women, and children in rld who are sufficiently interested in studying God's systematically that they meet for that purpose at nce a week. They constitute some of God's finest en.

en a Nebraska lawyer, out of personal interest, in- ted 200 divorce cases, he found that only a negli- number of the spouses had been brought up in the church, and none of them had been regular attendants in Sunday school. Mr. J. Edgar Hoover of the FBI thinks the Sunday school is a deterrent of crime. Theodore Roosevelt said, "People educated in intelllect and not educated in morals and religion will become a menace to the nation."

Let us look at the other side of the picture. Dr. C. H. Benson said in 1932: "A conservative estimate indicates that seventy-five per cent of the members of all denominations come up from the Sunday school; eighty-five per cent of the church workers, and ninety-five per cent of all ministers and missionaries at some time were Sunday school scholars."

With all our talk of One World, let us not forget the part the Sunday school will have in it, or should have in it. It is truly the church at work. And because it is, it is the laboratory of the church. The Apostles continued to "teach and to preach." At the very origin of the church, there was much teaching. Our great commission is to go out and teach. When the World Convention meets again in 1950, there will be between eight and ten thousand delegates, representing fifty or more nations. We should see at that time some of the effects of our recent emphasis upon ecumenical unity. The Sunday school will be something like 175 years old. It should receive a new impetus for even greater work.

A writer in a British periodical not long since said that "most opinions that have anything to be said for them are about two thousand years old." Well, it was the opinion of some rather significant persons two thousand years ago that there was a big job on hand in which each one of them had a part to perform. That job has never been finished. It is even bigger today than it was then. We are mistaken if we think science and technology have made the world smaller. On the contrary, they have made it larger. Instead of lessening our tasks, they have enlarged them. The One World requires more ambassadors for Christ, more salesmen for God than did the world of Paul and Philip.

In preparing these salesmen and ambassadors we should turn to the laboratory of the church,—the Sunday school. There we can use the oldest Textbook in the world, and study it and teach it by the very latest methods. There should be a real thrill — if that is what we want — in being registered in such a school. It should be a great satisfaction to know that graduation will not throw us out, although we may listen to a commencement speaker every Sunday. A man sixty years old says that he remembers with pleasure attending Sunday school with his grandfather, and now he is looking forward to attending with his grandchildren.

Raikes, Fox, Wesley, Dr. Bernardo, the Moore Sisters, Asbury, Vincent, Jacobs, John Wanamaker, your superintendent and mine—what a splendid group of witnesses! How excellent are their company! They are among the finest of God's salesmen.

Science And Its Social Implications

WILLIAM D. COOLIDGE

I have taken as my subject one suggested by Dr. Ackley, *Science and its Social Implications*. It is a very timely topic but one so broad and so far reaching that I can touch it but lightly and only at a few points. Let us take as our definition of the word science: ordered knowledge of natural phenomena and of the relations between such phenomena. As a further attempt to define the scope of our discussion, you may well ask what time period is involved—how far back in time shall we go?

The Beginnings of Science

Some of even the very beginnings of science must have had a tremendous impact on primitive man. He, like every other living organism on this planet, found himself in a very complex environment, forced to adapt himself to oft recurring drastic changes in this environment and to defend himself, in the struggle for existence, against other competing forms of life.

Prehistoric man must have had so little advantage over many of the other animals that one can easily wonder at his survival. We can account for it by saying that he had a better brain which enabled him gradually to connect cause and effect and so better to adapt himself to his environment. He also had hands and so could make use of the tools which he developed.

A discovery which had a tremendous influence on his life was that he could fashion stone and so make useful tools and weapons. This was followed later by the production of better implements from copper, then bronze and then iron. He learned to make pottery from clay.

Through primitive agriculture, he learned how to grow some of the edible plants. Better tools made it possible for him to create a surplus of food which could be stored to guard against periods of famine which unfavorable environmental conditions had often previously imposed upon him.

The domestication of animals and the invention of the wheel both led to improved transportation and thus to the development of commerce between various tribes.

Improved tools made it unnecessary for all to spend their entire time on food production and thus made possible the further development of various arts. So we see the advent of the specialist devoting his whole time to the production of pottery or to metallurgy or something else and exchanging his product for food and the satisfaction of his other needs. Improved transportation involved increased contact with other tribes and thus led to competition in which the tribe, with the greater scientific knowledge and the more highly developed arts, had an advantage.

Difficulty of Appreciating Past Progress

To skip now some thousands of years, we see similar processes going on during our own period. In my boyhood days, in the small country town, we used kerosene lamps. It was quite a chore to fill and clean these lamps and to clean the soot from the inside of the glass chimneys. When a lamp was lighted, often by fire trans from the stove to the lamp by means of a closely piece of paper (we had matches, but the paper l were less expensive), the control of its candle pow a bit crude. If the wick were turned too low, the gave little light and if too high, it smoked up the ch so that little light could get out. Always there w unpleasant odor of kerosene.

Mr. Edison's invention of the incandescent lam only relieved the race of disagreeable drudgery a creased the fire hazard, but gave us more light a increased convenience and security that goes with i girls can't appreciate the electric light because you l served the necessary apprenticeship with the ke lamp. In a way, it's regrettable that we can't turn th back occasionally, as doing so would make us much appreciative of human progress, more eager to con to it, and more ardent in protecting all that is g our civilization.

Present Advantages Derived from Science

What are some of the many present advantages t derive from science? First I should mention our s as a free people. Our industries have been built up applications of science, and the last war demonstrat importance of those industries to our national d The war also demonstrated the vital role of science development of new weapons and in the developn counter measures to be used against the weapons enemy. Among the many important applications ence contributing to the successful outcome of th I must mention the radar which played so strong in defense against enemy planes and submarin proximity fuse which in effect greatly increased t of the target presented by the enemy plane or rock penicillin and dried blood plasma which so grea duced our losses in men and, finallly, the atom which shortened the Japanese war and so saved us lives.

Second, I must mention scientific word in the m field which is giving us improved health and long In this connection, one needs only to think of s drugs, of insulin for the diabetic, of liver extract and newly announced Vitamin B-12 for the pernicious a patient and of the various sera which have been dev for prophylactic treatment as a safeguard against diseases.

Science provides us with instruments which grea tend the perceptive faculties of our senses, thus assis in many ways and broadening our mental horizon microscope enormously extends the range of our by affording a useful magnification of two or three sand diameters. The electron microscope gives us a extension to something like a hundred thousand dia

Science has greatly extended our range of h Through the microphone we can hear the footste

readily as though he were walking on one of our ıms, and through electronic means we can hear high ency sounds of pitch far above that perceivable by naided ear. Science gives us a higher standard of by furnishing us with mechanical or electrical , and thus relieving us of drudgery while at the same normously increasing the production of useful goods. itive work has been made more and more a job for hine which supplies all of the mechanical effort and of the skill formerly required of the worker, and n him only for its control.

ent statistics of the United States Bureau of Labor that, as of last December, to earn a pound of wheat the Soviet laborer must work an hour and ten min- vhile we require only seven and a half minutes. In words, the Russian must work ten times as long as merican to earn his bread. For lump sugar, it is 28 for milk 8 times, and, on the average, for a consider- ist of commodities he must work 15 times as long

ence contributes greatly to man's mental satisfaction swering, as it advances, more and more of the ques- which he is always asking, beginning even in in- concerning his environment.

Scientist Responsible for Uses Made of his Develop-?

fortunately, the uses to which science is put are not man's permanent advantage. Many new develop- s are used for the destruction of human life as well its betterment. Some people have been inclined to the scientist for this, and to hold him responsible e uses made of his developments. A little considera- however, shows that this is absurd—that he not only t control the uses made of his creations but in many cannot even foresee those uses. This last is especially in those cases where the application of his work is le only after other discoveries have been made.

Science Cause Unemployment of Labor?

ne have felt that applied science, through the develop- of automatic devices, causes unemployment, and eeling has in many cases delayed the introduction of saving devices. It is true that an automatic machine, rming an operation formerly carried out by hand, well cause unemployment of labor did its use not in either an improvement in product or a lower sell- rice. Either of these advantages, however, may so se the demand for the product as to necessitate more than fewer workers. Technical science not only us improved products and lower costs, but it also us new devices, and the manufacture of these in- s the avenues of employment.

ific Progress May Cause Temporary Embarrassment

e must admit many of the applications of science temporary local embarrassment and sometimes ne- ıte serious social readjustments, but this is one of rices we pay for progress.

Time Interval between Scientific Discovery and Its Application

The time interval between the acquisition of new scientific knowledge and its application has in the past often been considerable. This was so, for example, in the case of the telephone. It is hard to realize today that it was first regarded by many merely as a toy. It was put by newspaper editors in the same category with telescopes and balloons. One optimist thought it might turn out to be of some use to divers and coal miners. It was invented in 1876 and at first met very disheartening public apathy. The first telephones were rented or lent in pairs to individuals for local communication. It was not until 1878 that the first installation for commercial service was placed in operation at New Haven, Conn., with 21 subscribers. Today we have many millions of telephones in use in this country. Science is now developing at an ever increasing rate and the time interval between scientific discovery and its application is growing less and less.

Era of Modern Science

The latest era of modern science can be said to have started only a little more than 50 years ago with Roentgen's discovery of the x-rays. This in turn led to Becquerel's discovery, the following year, of the radioactivity of uranium, the first observed case of the instability of one of the natural elements. Through a series of brilliant researches by the scientists of many countries, this led up to the artificial smashing of the atomic nucleus and later to the fission of the nucleus of uranium, with the attendant tremendous liberation of intra-atomic energy.

The application of this work, resulting in the chain reacting pile and the production of new element plutonium and the atomic bomb, has had a tremendous social impact.

While the first use of this release of intra-atomic energy was a very destructive one, it shortened the war with Japan and so may well have saved the loss of more lives than it destroyed at Hiroshima and Nagasaki. Furthermore, our present possession of the bomb may very well be the reason why we are not at war today.

Many important peace-time uses of nuclear energy are certain to follow.

Our Hope for a Peaceful Future

The tremendous destructive power of the atom bomb puts pressure upon us so to reorganize society as to prevent the recurrence of war—a step clearly desirable from every sane standpoint — to free mankind from the curse of war and permit human beings to direct their energies into channels which would raise rather than lower their standard of living. The formation of the United Nations and, more recently, the Western European Union, are steps in this direction.

Our hope for a peaceful world lies in the practice of some of the teachings of Christianity and the other great religions. This practice can't advantageously be one-sided, and its operation calls for mutual acquaintance and trust and a reasonable amount of unselfishness. Through greatly improved transportation and communications, science

(Continued on page 584)

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Recommended Reading

We do not often refer our readers to a competitor, but the June 16th issue of *The Christian Century* has an editorial that ought to be read by every free churchman in America. It is entitled "Protestants Must Come Clean," and is devoted to a careful analysis of the recent Supreme Court decision regarding the teaching of religion in public schools. There has been entirely too much loose talk about the decision and Editor Paul Hutchinson has done a masterful job in pulling the loose ends together and presenting a clear-cut challenge to Protestants on this vital matter. We have reprinted the editorial in this issue on page 594.

With the almost arrogant attempts being made by certain religious groups to secure state and federal funds for parochial education, it is certainly clear that in no way must free churchmen allow themselves to be even a "little bit guilty" of making a breach in the wall that separates church and state.

A statement signed on June 17th, (see page 599) by some outstanding churchmen for whom all of us have profound respect, indicates the poor understanding of the Supreme Court decision that is widespread throughout Protestantism. These men believe that this decision tends to "secularize our society." We disagree completely with this unfounded notion, for the court did nothing but reaffirm democracy's consistent position that no law shall allow special privile any particular religion. Protestants and Jews stand together in seeing to it that the court's de is hailed as a further safeguard for the free ex of religion.

Rather than rely on a legal enactment for th thering of religion in the program of compulsory lic education, Protestants and Jews ought to reco that the "secularization" to which these men re really a challenge. If our society has gone ma istic, it is the fault of religion, not the fault of th preme Court. The problem is in our door yar nobody else's. If our children are growing up Godless, then they are the results of Godless h and weak and ineffective churches.

Compulsory religion is the way of things in and in Argentina where fascism has decreed th non-Catholic groups are outlawed. We must n low that to happen here! If we are to have fr ligion, end of tension between Catholics and Pr ants, or even a spiritual revival within our n then it must be made crystal clear that at no shall the state be allowed to dictate to religion, o kind of religion be allowed to dictate to the stat

With the heartiest of Methodist "Amens" we Dr. Hutchinson for his courageous editorial and our plea that the Protestants will come clean o very important issue.

Two Bishops Came Forth

The best that can be said for last week's meeti the Northeastern Jurisdiction is that two new bi were elected. After long and tiresome hours were padded by singing extra hymns (exhaustin soloist, Dr. James R. Houghton by overwork), an eral amazing debates on unimportant matter members of the conference in thirteen ballots f elected two bishops to serve this geographical a

New England's new bishop has everything it to make a Methodist bishop! His name is John ley Lord; he is forty-six years old; he has a lovely and daughter; he is a strong preacher; he is gra he is an able administrator; he is a pastor and from Westfield, N. J., where he served The Methodist Church, and he possesses the humilit sense of purpose befitting a servant of God.

The Pittsburgh Area chose Bishop Lloyd C. W one of its own pastors who had served the M Lebanon Church, Pittsburgh, for the past five

ıp Wicke is forty-seven years old; his charming y includes Mrs. Wicke and two daughters; his ed sermons have been widely distributed to Meth- in this jurisdiction; he has gained a good reputa- for ability to raise money and for his work in gelism.

e must all be grateful that this section of Meth- n has secured two well-qualified leaders. With nost exacting demands that have ever challenged hurch, it is necessary that we have strong leaders. believe that in spite of the provincialism which urisdictional system has developed within Meth- n, two good men have been chosen to lead. More- , we believe that the office of bishop must be lifted nd more responsibility be placed upon it. There ntirely too many "would-be-bishops" who clutter ur church at the present moment. We believe the sectionalism of the jurisdictional system has ned the respect for the episcopacy and that the ion of bishops must be returned to the General ference; but until we can make that change, we t do everything possible to magnify the position ur episcopacy.

Politicians And Statesmen

o election can be considered lightly. This week Republicans meet in Philadelphia to select a nom- for the Presidential race and the eyes of the na- are truly glued to the activities now taking place hat convention. It seems likely that the Repub- ıs, if they chose a candidate of any strength, will the election next fall. The matter could rest there, does in all too many souls of our citizenry; but it t not rest there, for the coming election will in- te which way our nation is to go in leading to e or to war. If a reactionary Republican campaign evolve from Philadelphia, then we will indeed be eep water; if, on the other hand, a strong domes- olicy and determined plan for international co- ation evolves from the GOP meeting, we will reason for high hopes.

e hope that the Neros of politics will not use this 's convention, or the Democratic convention that follow, as occasions to fiddle. The whole world atching to see whether the democratic process is ble of statesmanship. If the democratic process s weakness, the totalitarians of Europe and Asia have further grist for their mills. The Christian se obsession is the dignity of man under the fa- ıood of God has a serious stake in this matter. He will work unceasingly to restore statesmanship to our American scene and wrest the power now so blatantly violated by the politicians who have already done too much damage to our American democracy.

Crying In Its Heart

One of the neighbor's children had a new BB gun. His most unwise parents gave it to him because he was good! Now he is bad! Of course he is the idol of the neighborhood small fry and goes strutting around the vicinity with his BB gun slung over his shoulder demonstrating his newly aquired prowess. Like most militarists, he first claimed that the new gun was a weapon of defense. "Nothing like having a big gun to scare the enemy!" say these so-called brave people. The local small fry are impressed by the might and majesty of that point of view.

But the other day the young militarist queered himself with the small fry. He shot a bluejay. The smallest of the small fry, through the most honest-to-goodness of tears, said that the bluejay was just sitting there being good when ——— shot it. She said that the bluejay fell down to the ground "crying in its heart." Then she added that she was crying in her heart so hard that she had to cry in her face. (One of her dignified parents had trouble keeping his crying confined to his heart, too.)

What a tragedy! Break up the BB gun and throw the BB's away, but you still have the logical mind of the gun-toter who starts out with an apologia of defense and ends up with an offense against one of God's innocent creatures!

We explained that God knows and cares when sparrows and bluejays fall, and that helped some; but we were still left with the problem of the young militarist. He's the one we must worry about! He's the symbol of why nations go to war and why injustice is carried out under the "big stick" of imperialism.

With the passage of the draft act and the sure return of compulsory military training for consideration after the elections are over, this nation must examine its own soul in the matter of militarism. When will we learn that people are killed with guns and bombs? When will we learn that the only logical outcome of defense mechanisms is an offense? When will we learn that the mission of life is not to destroy, but to give? Must we continue a calculated process of making man, like the bluejay, fall down to the ground "crying in its heart?"

Science And Its Social Implications

(Continued from page 581)

in the last few years has made the world in effect very small, thus facilitating the mutual acquaintance of the various peoples. Educational movies and later, television will also help this.

Present Worries not New

Present conditions both home and abroad make it difficult to be as optimistic as one would wish concerning the future world outlook, but recorded history would make it seem that it has always been so in human affairs.

We, living in this country, are today the most fortunate people on the face of the earth, free to think what we will, to say what we will and do what we will, so long as we don't interfere with the lives of others, and with all this, enjoying the highest standard of living the world has ever known. Let us not forget that our favored position carries with it a duty—the duty to do what we can to improve the lot of our neighbors—our neighbors who, through scientific progress, have come to include all of the other peoples of the earth.

The one thought that I especially want to leave with you all is this—we mustn't allow ourselves the lazy luxury of being pessimistic about the future. I say lazy advisedly because if one allows himself to think that conditions are hopelessly bad, he will not exert himself to try to make them better. The world isn't going to the dogs. Impor and far reaching and often badly needed social read ments are taking place and will always be needed as sult of scientific progress. It will be our privilege and duty to help, each in his own way, in the making of t readjustments.

To the members of the graduating class:—

"Knowledge is power." The tremendous growth of entific knowledge in the past fifty years has made generation by far the most powerful, for good or ill, the world has yet known. Even as a surgeon's knife be used to save a human life or to commit murde the knowledge that science is placing in your hands be used to wreck utterly our slowly built civilizatio to raise it to greater and nobler heights.

My generation is bequeathing to yours, together your scientific heritage, many unsolved problems fra with menace of disaster. Trained minds, firm char and dauntless courage will be needed to wrestle with t problems, to master their threatening dangers, an force from them the beginnings of a better, more pea and richer world. To help you in your momentous we pass on to you the knowledge which we inherited to which we have added not a little, and with it our ea hope and our sincere belief that you will succeed far b than any preceding generation in raising all mankin new levels of peace, security and well-being.

Strong Enough To Starve Again

EMILY SHACKLOCK

"We kept him and his wife in Belgaum a little while and fed them eggnogs and codliver oil, until they were strong enough to go to the village and starve again. Every time he sees us he speaks with utmost gratitude of those weeks of feeding." With these words the missionary finished telling the story of a village teacher. This Methodist teacher had been ill. The missionary took him to the doctor to see what was wrong. The doctor found nothing but starvation.

Living expenses have increased 300 per cent in India since before the war. The Methodist Church cannot expect native workers to continue the work of teaching and preaching on salaries that mean starvation. To give them emergency feeding for a short period and send them back to their work and starvation is not the answer.

In this same Belgaum district a village teacher resigned with regret. He could not stand to have his children cry from hunger, when in government service he could earn enough to feed them.

Native teachers and preachers do an indispensable work in building the indigenous church. They must be kept in the church even at the cost of paying them a living wage.

In China, Korea and elsewhere the story is the same as in India. In Korea preachers have stood by the church during the war and in the difficult period which has followed. They and their wives and children are without clothing and piteously undernourished. Preachers wish to look respectable for their work. A suit of clothes used to cost a month's salary. Now a suit costs 6 or 7 months' salary, and a month's salary is not sufficient to cove dinary expenses.

A pastor, his wife and three children came across border from North to South Korea. He had tubercul his eyes were failing from vitamin deficiency. The m was on the verge of a nervous breakdown. The father given vitamins for his eyes and general health, and t ments for tuberculosis. The mother, too, was given n cal care. All were given much needed food and clot As health returned, the pastor and wife began a ki garten and church in an old abandoned warehouse. is only one example of what Methodists' investment i lief means not only to the saving of life but for the s tion of the church.

More help must be given than the kind which reb workers only to allow them to "starve again." Real this, the Methodist Committee for Overseas Relief cates relief funds each month to India, Korea, and countries for supplementing the salaries of underpai tive church workers. In India 3,000 workers receive help. "We could not carry on our work in India wi MCOR" says Miss Colony of the Woman's Divisio Christian Service.

The Methodist Committee for Overseas Relief de largely upon undesignated cash gifts for the contin of this kind of work. A gift from you each month help to keep supplementary allowances going to thou of underpaid native church workers abroad. The c cannot afford to fail them.

The Minister Looks At The Rural Field

CLYDE E. TEEL

is article is the result of questions asked me recently vo district superintendents concerning the future of ural ministry. At the time I answered the questions r inadequately and have felt that this study should be concerning the subject.

e task of being a minister is for the most part underated by the average man. It has not, during the past, d enough resistance to the best in young men; has hallenged their nature because of the low esteem to n the place has fallen among the professions. Algh one hears on occasion the pompous statement by of the greats of the ministry 'that it is the highest g among men,' that fact is not borne out in the rank ile of the ministers that are seen in the villages and s. They are apt to be a seedy lot, having no purpose, not much of a program to which they have whole edly committed themselves. They are no longer an ration to the bright boys of 8 or 9 years old in the nunity who would be willing to make of them their and who would be the future preachers of the gospel. ose lads are thinking in terms of great achievement otball stars, of lawyers with great cases, of medical who look at the world through a microscope; of the hant and the statesman. It is not for them to follow footsteps of a weak and dissolute dispenser of a red down religion in which the man is not secure.

the ministry is to have any appeal to the young men ir day it must be told forth and shown forth as the est job on earth. It must be sold to young men who the thrill of youth, the fire of the spirit, and a vision ernity; to young men with the intellect to bring about nge in men's lives, who can point the way to life and up the plumb-line for men to measure life by.

is points out our original question concerning the ministry and how it is to avoid a slow but never the ure death. Some of our conferences in rural areas re- that 50 per cent of their men are over 60 years of age, most of the rest in full connection are between 30 and hat only 5 or 6 men are under the age of 30. Thus the retirement age set between 65 and 72 years the t is seen without argumentation.

e men who go into the rural ministry will be men are born and reared in rural areas. They will be try boys who love the rural people, who love their of life, who love to work among them. Then the ity of recruitment is set for us; to the country we go.

is the rural areas that supply the surplus to the popun in the U. S., therefore it is only natural that as imed agricultural methods are introduced, with the rent cutting back of help on the farms, that choice g men look to the fields of the professions for their work; many of them willing to give their life to rural ce. It is from this group of fine young men that the ministry must be recruited.

is to be remembered that in this highly technical age all other fields of service that young men choose have a tendency to turn them cityward. This is a natural result of the fact that 70 per cent of our people live in cities.

The ministry in the rural areas is one of the most fruitful of services to humanity; it has some of the finest rewards; it gives a soul satisfaction that nothing else can afford and yet boys and young men do not see this. They only see the somewhat dreary existence of some rural preachers, not sold on their task and waiting year to year to move. Here we must find and apply the touchstone that will again thrill young men to be 'fishers of men.' Young men can be inspired to be the twentieth century prophets of the kingdom of Christ.

Every Pastor A Counselor

We are placing much emphasis upon the characteristic of counseling in the pastor these days. He should be the counselor of his people in all of the deep, meaningful experiences of life He should be prepared to counsel or should prepare himself to do so. Small parishes are no excuse for unpreparedness on the part of the pastor; education is no farther away than his own study, and every man certainly ought to have one and use it. Every pastor going into a new place ought immediately to gather a list of likely boys and young men who he believes would be good ministers of Jesus Christ. He ought to set up a counseling program in which he is able to talk with each one on the list several times each year that he is on the parish; not casually but earnestly, pointing out the great service in the Christian ministry. One can hardly imagine the tremendous potential source of man power a program like this could develop in a short number of years if every active minister in the church was devoted to the task.

The Local Ministry

The local ministry has fallen into more or less disrepute over the years. This is due partially to the increasing requirements placed upon the active ministry; in that the educational gulf between a seminary man and an untrained local preacher is so wide as to make the local ministry seem insignificant. (I am firmly and irrevocably in favor of high education requirements for our ministry.) We should again utilize the great service of an active local ministry. Many of our churches are closed or operate on a curtailed program due to lack of leadership. A well trained rural minister should be able to go into the rural areas and set up on a country-wide basis an itineracy of local preachers under his supervision that would do an effective job; he could have a leadership program going, could teach courses for the local ministers and could be bringing along some youngsters to send to school to prepare for the active ministry on a full time basis.

It seems to me that this program of leadership development is the one way out of our present and future dilemma. Our church has ever been pointed ruralward and now rural America is in dire need of church leadership and looks to us.

PERSONS

Mrs. J. Edwin Lacount has been appointed director of the Eliza A. Henry Home of Morgan Memorial, 17 Yarmouth Street, Boston, succeeding Mrs. Anna M. Barker, who is retiring after eighteen years of devoted service. This home is a six story building with a twofold purpose: first, to provide middle-aged women, who earn small pay, with decent comfortable rooms and suites; and second, to give married theological students, who are working their way through school, a home-like place to live.

On Monday, May 31st, the Rev. Karl Kline Quimby, cultivation secretary of the Board of Missions and Church Extension, was granted the degree of Doctor of Laws from Morningside College, Sioux City, Iowa. The presentation was made by the Rev. F. Earl Burgess, superintendent of the Algona District, and the degree was conferred by President Roadman of the college.

On June 1st, the Rev. Eugene McKinley Pierce assumed his duties as associate minister of the Marble Collegiate Church at Fifth Avenue and Twenty-ninth Street, New York City. A graduate of Ohio Wesleyan University and the Boston University School of Theology, Mr. Pierce has been associate minister of the First Methodist Church of Mount Vernon, New York, since 1946. Previously he served churches in Scranton, Pa; Pitman and Salem, New Jersey; Newburg, N.Y.; and the Malden Centre Church, Malden, Mass. Dr. Norman Vincent Peale is the minister of this church, which is the oldest of the Houses of Worship of the Collegiate Reformed Protestant Dutch Church of the City of N. Y. Having been founded in 1628, the church is the oldest in America having a continuous ministry.

On Wednesday, May 26th, the John Street Methodist Church in New York City, held its annual public Memorial Service for the business area. An audience of folks of all faiths attended, with the presence of the majority of the Consuls General of the United Nations adding to the significance of the service. The entire offering was devoted to Overseas Relief through the Methodist Commission.

Dr. Geoffrey Wardle Stafford of Madison, New Jersey, professor at Drew Theological Seminary, sailed on the Queen Elizabeth, June 16th. In the month of July he will preach at the Mill Hill Congregational Church in London. During August, Dr. Stafford will preach at Ward Chapel in Dundee, one of the oldest Congregational Churches in Scotland. He will return in September.

The Allied War Veterans Council of South Boston were the guests of Barham Memorial Church for the annual memorial service on June 6th. Dr. J. M. Walker preached the sermon.

The Rev. Dr. Channing H. Tobias, director of the Phelps-Stokes Fund, New York City, delivered the Baccalaureate sermon at Morgan State College, Baltimore, on Sunday June 6th.

First Woman To Offer Prayer In House

RNS Photo

WASHINGTON, D.C.—First woman minister ever to open a session of the House of Representatives is the Rev. Annalee Stewart of Chicago, an ordained Methodist minister, shown chatting here with the Rev. James Shera Montgomery, House Chaplain. In her prayer she deplored "so much fear, suspicion and planning for the destruction of mankind" and asked God to "take from our frightened hands the bomb and bayonet; arm us with spirit instead."

The Rev. T. Arthur Mosley has been appointed to Eau Gallie, Florida, at the recent annual conference in Miami. Mr. Mosley was at Fort Myers. Fla., prior to his new appointment.

The Rev. Nelson Canfield of Whitefield, N.H., served as chaplain for the state convention of the New Hampshire Chapter of the National Association of Postmasters of the United States which was held on June 12th and 13th. On Sunday, the 13th, Mr. Canfield was the preacher at an interdenominational church service for the fifty-second annual convention of the New York State Bankers Association, held in the ballroom of the Mt. Washington Hotel at Bretton Woods, New Hampshire.

The Pittsburgh Conference announces a Leadership Education and Laboratory School to be held at the Jumonville Methodist Training Center from July 3rd to 10th. Sponsored by the boards of education and missions, the conference will have as its dean this year the Rev. Robert C. Penrose of Pitts and as its director Miss Carolyn E. M There will be courses offered for lead kindergarten, primary, junior, and groups; and time for recreation, hand faculty interviews and study periods w included in the daily schedule. Furth formation and registration cards may b tained from James McKelvy, Registrar, Elm St., Pittsburgh 21, Pa. Registr should be mailed early, because the ment in the various classes is limited.

The third annual Northfield Weeke the Wesleyan Service Guild will be he Saturday and Sunday, June 26th and in Gould Hall on the East Nort campus. Miss Marion L. Norris, di secretary; Mrs. Richard Kellog, New H shire Conference secretary; and Mrs. ren Grant, New England Conference tary will be in leadership. Rates ar dollars from Saturday noon through day noon, plus one dollar registration. ister with Mrs. Grant, 741 State Springfield, Mass.

Mr. Perley A. Foster has recently elected assistant to the president of Ve Junior College, Montpelier, Vt. His will include all public relations, inc publicity, relationship to the sec schools of New England, alumni re ships, and representing the college t churches of the Methodist denominatio viously he was in charge of public re at Worcester Junior College. Also h part time instructor at the Boston Uni School of Public Relations. He is a gr of the University of New Hampshire received his Master of Arts from Bosto versity. During the war, he took a course for overseas personnel at Billic lege, Oxford University, England.

Testimonial To Mrs. Brag

A testimonial dinner was tended t J. D. Bragg, president of the Woma ciety of Christian Service, by the staff Board of Missions and Church Ext and the executive committees of the divisions, on June 14, at Christ Me Church, New York City. Mrs. Brag attend the sessions of the World Cou Churches in Amsterdam, Holland, thi mer, and will retire from the Society's dency in December.

Mrs. H. E. Woolever presided at th ner. Tributes were paid by Dr. E Brown for the Council of Secretaries Board, by Bishop W. W. Peale for the cil of Bishops, and by Mrs. David D. for the Woman's Society. Miss Juanita read letters and telegrams that had b ceived from all parts of the Church mending Mrs. Bragg's service throug years. A travelling bag was presented t Bragg by the Society's staff, and s sponded to the tributes.

Fred C. Reynolds, of Washington, who has served eight years as chair- f the Department of Work in the States of America, Woman's Divi- Christian Service, was honor guest ncheon at Wanamakers, New York, l. Miss Grace Steiner, former execu- cretary of the Bureau of Deaconess presided. Miss Thelma Stevens, rep- d the Department of Christian Social ns and Local Church Activities; Miss Robinson, the Department of Work eign Fields; Mrs. W. Raymond Brown, it Aurora, N.Y., the Department of in the United States. Mrs. A. C. John- f Hopkinsville, Ky., secretary of the Department, presented a gift to Mrs. lds.

Golden Jubilee of the Community h of Georges Mills, New Hampshire, elebrated June 6th. Starting with a ship tea, the program included a con- y the Pro Arte Trio, and an address . D. Vaughan, director of the New nd area for the Institute for American cracy. A poem was written for the on by Helen J. Kalil.

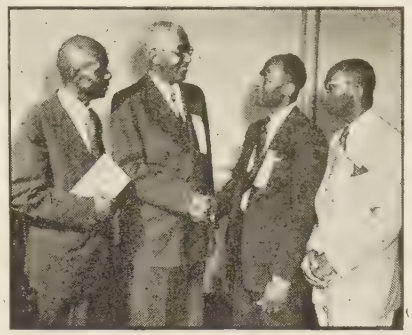
Methodist Church in Rockville, Conn., ly opened its doors to the Congrega- ists, whose building had burned. They heir children's service in the Methodist ary which had just been renovated.

memorial service at the recent session e Southwest Texas Conference, South al Jurisdiction, included recognition of eath in February of the Rev. Karl E. s, president of Samuel Huston College, n, Texas, a member of the West Texas rence, Central Jurisdiction. Dr. Downs von a respected place in the Methodism xas, and his death is a loss of the cause tter relations between the races.

neral services were held Monday, June for Meredith Flint, ten-year-old daugh- the Rev. and Mrs. George Y. Flint and ddaughter of Bishop and Mrs. Charles ey Flint. Her death followed an opera- The Rev. Dr. Ralph E. Davis of Maple- , N.J. and the Rev. Dr. Harry M. r of East Orange conducted the ser which was held in the Morristown, N.J. h where Mr. Flint was pastor before ning superintendent of the Newark Dis- Interment was in Syracuse, N.Y. on day, the 15th, the Rev. Dr. Henry Lamb- f Morristown, officiating.

s. Lavinia Mount Minton, who was bly the oldest Methodist in the North- n Jurisdiction, died on May 29th in her hter's home in Highlands, N.J. at the f 103 and one half. She had taught a h school class until she was 90. Mrs. on, a nurse during the Civil War, left scendants.

Laymen Greet New Bishop



Methodist Information Photo.

ATLANTA, Georgia—Bishop J. W. E. Bowen (second from left) is shown as he receives the greetings of three prominent laymen in the Atlantic Coast Area, to which he was assigned following his election at the Central Jurisdictional Conference of The Methodist Church here in Clark College, June 9-13. President James P. Brawley of Clark College is shaking hands with the new bishop, while Charles W. Caldwell (left) of Orangeburg, S.C., and Virgil W. Hodges (right), Atlanta, lay leaders in their respective conferences, look on.

The Rev. Dr. Philip S. Nason, minister of First Methodist Church, Cortland, N.Y., preached the baccalaureate sermon at Bates College in Lewiston, Me. on June 13th, the 25th anniversary of his graduation from Bates.

The name of M. F. Eller, professor at McKendree College, Lebanon, Ill., was omitted from the list of Special Appointments, Without Annuity, in the report of the New England Southern Conference printed in last week's issue.

The current Boston University School of Theology building fund stands at more than $1,632,000.00, it was revealed by President Daniel L. Marsh in connection with the presentation of the university's alumni medal for "distinguished service to alma mater" to the Rev. Dr. J. Richard Sneed of Rockford, Ill. during commencement week. Dr. Sneed had addressed 55 alumni groups during the year in support of the campaign to move this oldest of Methodism's schools of theology from its Beacon Hill location to the new Charles River campus.

Dr. Robert F. Oxnam, son of Bishop and Mrs. G. Bromley Oxnam of New York City, received his doctor of philosophy degree from the University of Southern California this June and will in September become assistant dean of Liberal Arts, Syracuse University.

Herbert Wiley Vaughan, son of Dr. and Mrs. David D. Vaughan of Brookline, Mass., was graduated on June 10th from the Harvard University Law School and will be associated with the law firm of Hale and Dorr in Boston after August 1st. He was graduated from Harvard in 1941 with honors in philosophy.

Bishop Booth In Africa

Bishop Newell Snow Booth, resident in the Elisabethville Area of the African Central Conference, left the Northeastern Jurisdictional meeting in Albany, New York on June 17th, to fly to Leopoldville, Belgian Congo, arriving there on Saturday, the 19th. Bishop Booth will preside over the Central Congo Annual Conference, opening on June 23rd, the first of the series of five annual conferences in his area. These conferences will be climaxed by the meeting of the Africa Central Conference to be held in Rhodesia in October. Bishop Booth's address will be B.P. 522, Elisabethville, Belgian Congo.

Mrs. Booth and their daughter, Marie, will follow by ship, leaving New York on June 29th. They will be accompanied by the Rev. Jimmie Christian of Phoenix, Arizona, a student at Boston University School of Theology, who plans to serve for two years in Africa as Bishop Booth's secretary.

The Booth's son, Newell, Jr., will spend the summer at a camp in Mexico, doing social service and religious work. He will attend the Youth Conference at Grand Rapids, Mich., before returning to his studies at Boston University School of Theology in the Fall.

The Church Won

The Methodist Church in North Grosvenordale, Conn., has recently taken a leading part in defeating an application for a hard liquor license.

This case was particularly objectionable as to its location, the record of the applicant, and the extensive evil which would have resulted. The location was in a block immediately abutting the church grounds, and the applicant proposed, not only to sell hard liquor, but to operate a dine and dance saloon, which would have brought patrons from outside, and made the neighborhood unsafe at night for young people and others attending church activities. This type of business might well have grown to large proportions if once established. The applicant, moreover, had received court convictions elsewhere for conducting premises improperly.

The trustees and church officials, as well as others in the church and town, acted vigorously with the pastor, the Rev. G. Stanley Helps, and the Rev. Fritz Soderberg, pastor of the Swedish Lutheran Church.

Stiff opposition was offered at the hearing in Hartford on June 1st, as the applicant and his followers were strongly represented by a lawyer. The Liquor Commissioners denied the license. This case shows how, if the churches really go to work, they can exert a strong influence for good and command the support of the best citizens in the community.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for July 4.

MICAIAH, A PROPHET OF ISRAEL. KINGS 1. CHAPTER 22.

Micaiah, A True Prophet

Micaiah was a true prophet of God. The prophets whose words appear in the Old Testament were men who spoke the truth without fear of the consequences. If a king or religious leader or the people needed to know the will of God the prophets spoke with plain and fearless words. The nearest approach to the Old Testament prophets in our time are the preachers in the Christian Church. They are at best the spokesmen for God. There are others who as laymen speak the word of God also and command a hearing.

False prophets are still with us. They belong to that rubber stamp variety of yes-yes men who have no convictions for which they stand. When the king of Israel gathered the prophets together to get some advice about a proposed military expedition against Ramoth-gilead, they said, "Go up; for the Lord shall deliver it into the hands of the king."

This was more than even Jehoshaphat could stand, for he was not so far gone in dullness that he would believe that four hundred prophets could speak with one voice on a matter of such importance. He knew they were merely saying what was safe and healthy for themselves. Truth to a false prophet is a matter of agreement with the king or any other boss. And the soft spoken yes-men are still around today. In a prominent church there is a minister who refers to one layman in his church as "the one man with whom nobody can afford to disagree." That adds up to at least four hundred and one false prophets of the Lord. Macaiah agreed only with God.

The Relation of Church and State

It is necessary for us to get some of the background of Micaiah's advice to Jehoshapat, the king of Judah when he was called upon by Ahab, Israel's king, for help.

Ahab reigned as king of Israel from about 876 to 854 B.C. Jehoshaphat was at that time king of Judah and there was peace between the northern and the southern kingdoms. There was a family tie as well as religious bond between the two kingdoms. The son of one king had married the daughter of the other. Jehovah was the God of both kingdoms. But unfortunately the two kingdoms had begun to practice that sinister thing which we know as "power politics." One of those dangerous things which we know as "military alliances between nations" had been formed. So when Ahab, king of Israel, wanted to attack Ramoth-gilead, a Syrian city, he called upon the king of Judah for help. Then it was that the king of Israel attended by the king of Judah called upon the prophets for their words of advice.

The close relation between the church and state is illustrated by this incident in Jewish history. It is an evidence of the church's strength when a pair of kings have to consult prophets of the church before undertaking a military venture. This process still goes on in one form or another. The church has to be reckoned with by most powerful dictators. Every war must have so of sanction by the church if it is to be fought suc by a united nation. It is something to ponder ov a democratic nation seeks the church's sanction matter. It is a fundamental principle of democratic ment that officially the church and state must be se Sanction for war or any military plan is sought b cratic governments by some very undemocratic p at times.

Speaking that which is Good

The advice that four hundred prophets gave kings was so obviously prompted by a desire to re good favor that one of the kings refused to even their good words. Jehoshaphat asked a very emba question of Ahab. "Is there not a prophet of t *besides,* that we might enquire of him?" The key this question is *besides.* Jehoshaphat knew that A a supply of yes-men who would tell him anything expected them to tell. Their main interest was own health and the king's favor was very essential physical well being.

Ahab was forced to admit that there was one tru et of God who did not always prophesy good co the king. In other words Micaiah spoke for God for the king of Israel. "But I hate him" was the cuse Ahab made for refusing to hear Micaiah. Ho times the true words of God are stifled and igno even refused a hearing because some boss or head president or king hates to hear the truth spok courageous man. There are even laymen who ca preaching that hews to the line too close for their Woe surely follows when the true prophet b temper the wind to the leading layman and spea which is good." It is the word that is good only king and the false prophet that turns out to be dangerous to everyone.

Micaiah turned out to be right in his advice to kings. He told them that he saw "all Israel scatter the hills, as sheep that have not a shepherd."Th very mild prophecy in comparison to what later to the armies that attacked Ramoth-gilead.

For this true word of God, Micaiah was taken with this harsh message to the jailor: "Thus saith Put this fellow in prison, and feed him with the affliction, and with water of affliction, until I peace." It is too bad that the last move is mad state when the prophet makes some potentate mad ing the truth. What has become of the power of the process by which true prophets can call d wrath of God on the heads of kings and law ma policy framers who lay violent hands on men of C speak for the people's welfare and survival? Wh titled to the last move toward a nation's peace?

Tribute To Bishop James Henry Straughn

BISHOP EDWIN HOLT HUGHES

are here tonight not to bury Caesar, but to praise The occasion reminds us of the man who stood with e Bishop E. H. Hoss by the side of a casket, pointed picture hanging on the near-at-hand wall and said lacrymal feeling, "That painting was done by the ns!" A listening corpse is a distinct hindrance at a l service. To talk both *to* and *about* a person is y difficult: for it is possible then to have both a poor nce and a poor subject. It is often said, "You die once." Bishops, however, die twice, first when they from travel 'throughout the connection," and, l, when they retire from all earthly life and move he Parsonage-Mansion in the skies. The first death nand; may the second death be long delayed!

recall the story of Lyman Beecher's sermon. He one inclement night, unannounced, to a church and a congregation of one. Changing his theme to fit casion, he gave out as his text the words of Nathan vid "Thou art the man." Surely the audience never that discourse. So I am here tonight to preach to ne person. The rest of you are onlookers,—permitted rhear a personal conversation without being accused vesdropping. Yonder self-conscious and squirming iastic is my theme. I trust that I may do moderately n spite of my topic.

haps I may continue by giving you the limits of my t. Bishop Straughn is bounded on the East by his ty, the eastern shore of Maryland; on the South by ittsburgh Area; on the North by the Methodist Prot- Church; and on the West by the Aurora Borealis, tting sun, the Judgment Day, and the Pearl Gates. is about as much territory as my feeble comprehen- an now compass.

, after all, bishops are hard to define. This hour re- s several Noah Websters. God's insistence on dif- personalities is well illustrated in our episcopal y. Using an arithmetic familiar in Pittsburgh, I may at the church has had more than fifty-seven varieties. area has in the period of selected residences had five bents, Francis J. McConnell, Herbert Welch, Frank- Hamilton, Adna W. Leonard, and James Henry ghn. They could not possibly be called quintuplets. the Lord made each of them, He threw away the d and has never used it again! There are many here would be glad to know what pattern for this area He paring for the next four years.

let us return to Lyman Beecher's text, lifting it out painful Scriptural setting and placing it in the nt significance of this hour. Who is the man that is r parable tonight? Let us answer the question by a w of his years.

was born on the eastern shore of Maryland; and he ever recovered from his birthplace. He carries it with him as a portable treasure,—even as I carry West Virginia. His religious nativity was in the Methodist Protestant Church. Serving as a beloved pastor and a trusted educator he came by election to his denomination's highest honor and heaviest responsibility,—as president of its Central Conference. In this position, "He was the monarch of all he surveyed: His right there was none to dispute." His area was not a fenced-in Pittsburgh; it was the "frontierless" planet. He moved like an itinerant shuttle over the earth's vast loom. If, since unification, he has shown the least sign of autocracy, this came not from the recent days when he has been one ruler among many and so only a fraction of the *e pluribus unum,* but from the period when he was the only "unum" in a pluribus of nearly two hundred thousand subjects! Out of this background of condensed, focused, compressed, universalized authority he finally came into the shared and blessed democracy of our episcopacy. Thus we must understand what he was in order to comprehend what he is!

Let us move now into the next chapter and watch him in transit. His presidency brought him into the Joint Commission on Unification. He succeeded in that body John Calvin Broomfield, the only bishop in Methodist history with an heretical name. You remember the tale of the Methodist woman who married a Presbyterian man. When their first child was born, *he* insisted that the boy should be named for John Calvin; she that he should be named for John Wesley. They finally compromised the debate on nomenclature by calling the little fellow John for Calvin, and Wesley for Wesley, so that the name came out as John Wesley! Indeed all three unification chairmen were changed in the very midst of negotiations. John M. Moore succeeded the kindly statesman, William Fraser McDowell; while James Henry Straughn succeeded John Calvin Broomfield, by fore-ordination. He then put his free will into the service of union. Vast issues were involved. Misplaced emphases would have been disastrous. One wrong word might well have been a verbal catastrophe. A narrow angry spirit might have proved a destruction. I stand here, as one familiar with all the delicate conferences, to declare that I have no remembrance of a single blunder committed by James Henry Straughn in all the intricate discussions.

The completed and published Plan of Union did not abolish the platforms of debate. The plucky minority that Dr. Thomas H. Lewis called "little Benjamin" had justifiable apprehensions, as it was plain that the larger bodies would have conferences where their majorities were distinct, but that the Methodist Protestant groups would not have a single annual conference where they would be dominant in numbers. This retiring bishop faced those anxious gatherings. As an observer, I knew a constant strain that made life tremulous. I marvel now that this colleague of mine came out of that long and intense ordeal without a break that equalled prostration. I speak mildly

when I affirm that the outcome was a remarkable token of his just and kindly diplomacy.

Now there comes another radical transition. President Straughn becomes Bishop Straughn. On the first ballot the Methodist Protestant representatives in the Uniting Conference elected him to the general superintendency. To one who, like myself, required fifteen ballots in nearly six days of voting before he was elected, there comes the natural question as to whether Brother Straughn could have met the test of such lengthy and meticulous scrutiny! He came into a system that was largely an adapted continuance of the former Episcopal General Conference. The parliamentary processes were different. We are obliged to admit, also, that there were delegates in our chief legislative body who were good men in general but parliamentary wolves in particular. They watched eagerly for a chance to maul an episcopal lamb.

In administrative work one similarity was continued for Bishop Straughn. He was still on the Stationing Committee, with final authority. He discovered that the episcopal prerogative bore the same label as the presidential power, "not transferable." He found out, also, that former Methodist Episcopals could be present Methodist "Protestants." Sometimes he became aware that the men on the Pastoral Relations Committee, proclaiming themselves "only humble laymen," were in reality local popes, exalted by their own doctrine of infallibility. The first four Methodist bishops were old bachelors; almost all the last thirty thousand Methodist pastors have had connubial and filial cabinets in their own homes, presiding juniors rather than presiding elders. In addition, the natural inclination of a man called of God to the ministry, and made an ambassador of the Court of Heaven, was to maintain a self-respect that demanded a commensurate station. Bishop Goodsell said of one such minister that "he seemed to have a perfectly adequate conception of his own powers." Some of us, being our own favorites, are ready to hold that same relation to a bishop; and we doubt his wisdom when he modifies our personal estimates.

There is something natural in all this. We are so close to ourselves that we never wholly see ourselves. The face is so near to the eyes that the eyes never behold the face. All of us need a mirror; and when the bishop is the looking-glass, we may so far doubt the accuracy of the reflection as to call it a distortion. It is really a wonder that any of us can remain in an area four years, to say nothing of eight. If one-tenth of a conference is disappointedly appointed annually, at the end of a quadrennium in a conference of three hundred members you have one hundred and twenty living in the Cave of Adullam; and this group does not always use that resort as a room for the production of a Pentecost.

When this speaker was retired eight years ago, he walked away from the auditorium at Atlantic City saying, "Thank God, no more appointments to make," only to discover twice that his thanksgiving was premature. Taking it altogether, our system is an administrative miracle. Standing on the near side-lines I would not testify that there were in the Pittsburgh Area no hesitating recalcitrants who found it difficult to exercise hero-
and to bow at the feet of Bishop Straughn, but that
heard of no ministerial riots, or of men who failed
their own feet for an itinerant locomotion.

There still remains with us the story of Father D
the Maine Conference. The bishop was ready to an
his name for a city appointment, whereas the qua
able preacher felt that his mission was for the villa
the country. The bishop made the mistake of fleei
refuge of piety and said: "Remember, Brother Dur
these appointments have been sanctified by prayer."
upon the old war-horse snorted out the reply,
Bishop, if they were sanctified, they were sanctified
they were justified. And that is contrary to Methoc
ology." Brother Dunn went back to the country.

Here and now I can safely put it in this way, th
man reared in a church that did not have bishops a
was sometimes accused of not being enraptured
historic occupants of that office, he has at any ra
tered among his old constituency a mild impressi
if bishops were not angels from heaven, they we
emissaries sent from the opposite territory; and th
belonged, at least in an intermediate state, namely
sylvania or Wisconsin.

In the case of a resident bishop the wide fields a
big interests suggest standards so high that we nev
to reach them, but so alluring that we never forsak
The Pittsburgh Area offers examples of achievem
pensions, colleges, and other gracious enterprises
cannot be put into so brief a summary.

To my dear colleague let me say that I am than
the experiences that brought us into fellowshi
walked through some shadowed paths on the jou
Unification, but the shadows never fell between
and Bishop Moore both bore the name of Scriptura
James and John. I had only an Anglo-Saxon and
name with no nominal claim to canonization. Y
stand with you on the holy mountain; and perhap
the spokesman, like Peter, who suggested the bui
the three tabernacles. I still claim with you two a r
in the heights. Follow me and John Monroe Moo
into the honor of the retired relation. The claspe
of a General Conference photograph stand for a co
comradeship. Our Texas colleague is in spirit
now. We repeat together to your mind and heart
of Browning wherein "Paracelsus" speaks:

> "Are there not, Festus, are there not dear Mic
> Two points in the adventure of the diver;
> One, when a beggar, he prepares to plunge.
> One, when a prince, he arises with his pear

Tonight we hand you the well won jewel. W
pany it with the prayer that God may lead you g
on to a Gate that gleams with many pearls and
the golden enclosure where you may hear the div
including you in tribute and pledge, "And they
mine, saith the Lord of hosts, in that day when I
my jewels."

Bishop Oxnam's tribute to Bishop Lewis O.
will be printed in next week's issue.

Religion And Science: Irreconcilable?

ALBERT EINSTEIN

there truly exist an insuperable contradiction be-
eligion and science? Can religion be superseded by
? The answers to these questions have, for centuries,
ise to considerable dispute and, indeed, bitter fight-
t, in my own mind there can be no doubt that in
ses a dispassionate consideration can only lead to a
e answer. What complicates the solution, however,
act that while most people readily agree on what is
by "science," they are likely to differ on the mean-
'religion."

science, we may well define it for our purpose as
dical thinking directed toward finding regulative
ions between our sensual experiences." Science, in
nediate, produces knowledge and, indirectly, means
n. It leads to methodical action if definite goals are
n advance. For the function of setting up goals and
statements of value transcends its domain. While
e that science, to the extent of its grasp of causative
ions, may reach important conclusions as to the
ibility and incompatibility of goals and evaluations,
lependent and fundamental definitions regarding
nd values remain beyond science's reach.

egards religion, on the other hand, one is generally
that it deals with goals and evaluations and, in gen-
ith the emotional foundation of human thinking
ing, as far as these are not predetermined by the in-
le hereditary disposition of the human species. Re-
is concerned with man's attitude toward nature at
with the establishing of ideals for the individual and
nal life, and with mutual human relationship.
ideals religion attempts to attain by exerting an ed-
al influence on tradition and through the develop-
nd promulgation of certain easily accessible thoughts
rratives (epics and myths) which are apt to influ-
valuation and action along the lines of the accepted

this mythical, or rather this symbolic content of the
us traditions which is likely to come into conflict
cience. This occurs whenever this religious stock of
contains dogmaticallly fixed statements on subjects
belong in the domain of science. Thus, it is of vital
ance for the preservation of true religion that such
ts be avoided when they arise from subjects which,
, are not really essential for the pursuance of the re-
aims.

en we consider the various existing religions as to
ssential substance, that is, divested of their myths,
o not seem to me to differ as basically from each
s the proponents of the "relativistic" or conventional
wish us to believe. And this is by no means sur-
g. For the moral attitudes of a people that is sup-
by religion need always aim at preserving and pro-
g the sanity and vitality of the community and its
duals, since otherwise this community is bound to
A people that were to honor falsehood, defamation,
and murder would be unable, indeed, to subsist.

When confronted with a specific case, however, it is no easy task to determine clearly what is desirable and what should be eschewed, just as we find it difficult to decide what exactly it is that makes good painting or good music. It is something that may be felt intuitively more easily than rationally comprehended. Likewise, the great moral teachers of humanity were, in a way, artistic geniuses in the art of living. In addition to the most elementary precepts directly motivated by the preservation of life and the sparing of unnecessary suffering, there are others to which, although they are apparently not quite commensurable to the basic precepts, we nevertheless attach considerable importance. Should truth, for instance, be sought unconditionally even where its attainment and its accessibility to all would entail heavy sacrifices in toil and happiness? There are many such questions which, from a rational vantage point, cannot very easily be answered or cannot be answered at all. Yet, I do not think that the so-called "relativistic" viewpoint is correct, not even when dealing with the more subtle moral decisions.

When considering the actual living conditions of present-day civilized humanity from the standpoint of even the most elementary religious commands, one is bound to experience a feeling of deep and painful disappointment at what one sees. For while religion prescribes brotherly love in the relations among the individuals and groups, the actual spectacle more resembles a battlefield than an orchestra. Everywhere,in economic as well as in the political life, the guiding principle is one of ruthless striving for success at the expense of one's fellowmen. This competitive spirit prevails even in school and, destroying all feelings of human fraternity and cooperation, conceives of achievement not as derived from the love for productive and thoughtful work, but as springing from personal ambition and fear of rejection.

There are pessimists who hold that such a state of affairs is necessarily inherent in human nature; it is those who propound such views that are the enemies of true religion, for they imply thereby that religious teachings are utopian ideals and unsuited to afford guidance in human affairs. The study of the social patterns in certain so-called primitive cultures, however, seems to have made it sufficiently evident that such a defeatist view is wholly unwarranted. Whoever is concerned with this problem, a crucial one in the study of religion as such, is advised to read the description of the Pueblo Indians in Ruth Benedict's book, "Patterns of Culture." Under the hardest living conditions, this tribe has apparently accomplished the difficult task of delivering its people from the scourge of competitive spirit and fostering in it a temperate, cooperative conduct of life, free of external pressure and without any curtailment of happiness.

The interpretation of religion, as here advanced, implies a dependence of science on the religious attitude, a relation which, in our predominantly materialistic age, is only

(Continued on Page 599)

Readers Write

(Continued from page 578)

are others who have arrived through influence or what may be termed the accidents of the situation? Many men have been transferred to large churches in the New England Conference who certainly did not make any impressive record as producers while here. When time came for them to depart they were transferred to a large church in another conference by some obliging bishop. This may be an evidence of free enterprise upon the part of the bishop but hardly the free enterprise of a Christian democracy.

Dr. Wagner points out that a $17,000.00 a year pastor would make four or five times as much in another profession. Could not the same thing be said of the pastor who is paid two or three thousand dollars per year? Surely there are countless men in the lower brackets of whom the same thing could be said. We should keep in mind that we are a connectional church. The church that can afford to pay its pastor $17,000.00 might well contribute something to the underpaid preachers in the same conference. We do not plead for equalization on the basis that these brethren in the larger churches insist upon interpreting it, but rather for a higher standard of living for our ministers in smaller churches. It would seem that Dr. Wagner and the Rev. Guy Allen occupy the two extremes of this question. There is a happy medium which might well be considered if ours is the brotherhood of which we so often talk and sing. The armed forces give every officer and enlisted man a family allowance, so much for each child under eighteen. The General Conference has raised the salaries of our bishops, but I did not hear any suggestion of raising the salaries of our missionaries. Let us maintain our free enterprise in Christian democracy, whatever that may mean, but let us at the same time extend the helping hand to our brothers in hard fields that they may be spared the burden of poverty while others enjoy wealth and luxury.

(Rev.) L. Harold Hickey,
Malden, Mass.

Questions To Higgins And Wagner

A good many years ago a young man who, therefore, lacked "the experience of age" and, presumably, "the clarity of wisdom" declared flatly that no man could serve God and Mammon. By his own ministry and his explicit instructions to his disciples he made it clear that not only were they not to seek salaries commensurate with their service, they were not to seek any salaries at all. What little might be freely given was shared by all the group and one acted as treasurer.

These deplorable views, together with others like unto them, resulted in a brief ministry and a summary execution by those whose experience of age, clarity of wisdom and free enterprise had given them power to dispose of young fools.

The early followers of the young fool obstinately persisted in defying common sense and one, named Paul, went so far as to boast publicly of the "foolishness of the gospel." Their records show that at least 3000 of these stupid people "shared all things in common."

However the wise old men soon prevailed and did away with almost all this nonsense so that, through the years, only a few laughable crack-pots like St. Francis and John Wesley and the early Methodist circuit riders (and the few mavericks in every Methodist conference who still judge a proposed charge by its need, and not by its ability to pay) put service to God above pursuit of the golden calf (or in Americanese, the almighty dollar).

So now come two reverend gentlemen named Wagner and Higgins quoting not Scripture, but that inestimably more reliable, and safer, authority — common sense, to demolish Guy Allen. They offer a new "Christian" principle, and invoke God's defense of that principle, namely, free enterprise. Now "free enterprise" is a handsome euphemism and has the unqualified blessing of such spiritual authorities as William Randolph Hearst. But if we did not already know the real meaning of the term, the two letters make it perfectly clear that it *really* means "get all you can in cold hard cash out of the ministry, and the devil take the rest of the brethren. Never, no never, share with them!"

One gathers that this astonishing position is grounded on hard-headed realism and the argument that salary is a measure of Christian ability. Apart from the implication of this argument for the man who gave the word Christian to our vocabulary and who got no salary at all, I should like to submit two very practical questions to Mr. Wagner and Mr. Higgins:

1. You are educated men. You have doubtless read Liston Pope's *Millhands and Preachers* and similar sociological studies of the ministerial role in the community. You are experienced men in your own ministry and in observation of the ministers around you. Is not the scale of ministers' salaries all too often actually a measure of their skill in accommodating the a-Christian and downright un-Christian customs and prejudices of our "better" churches and their leading laymen?

2. The minister is supposed to serve the spiritual need of a particular group of Christians. Assuming that the minister should seek a salary commensurate with his ability, is it your experience that there is any correspondence between the spiritual needs of a congregation and its ability to pay On your standard what happens churches, city slum churches, an missions?

(Rev.) Glen W. T
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Educate For Understan

President Shuster of Hunter C attempted to make some valid s for Americans with their multifari of religious faith. Writing as an and citizen rather than as a Catholi olic-Protestant relations, Dr. Shus second Catholic writer recently "Social Action," to discuss this vi of a Christian social order as oppos larism, which lacks an "ethical political life."

It was at a session of the Fell Socialist Christians in the Riversi Church at New York that I heard ster tell of the work in Europe of tian Democratic parties towards t mentation of social ideas in the poli by adequate legislation, work parti by both Protestants and Catholic Catholic parties in Europe; but w "is very difficult in this country" to Don Luigi Sturzo, founder of lar (Christian Democratic) Party

As to the educational program, D wishes for more adult education o fostered by the National Conferenc tians and Jews. Since religion in is essential, it could be introduce estants in the field of formal ed the establishment of their own p ucation system as many people h cated.

But Dr. Shuster especially stress for a modern literature for moder and modern youth, suggesting j opinion where there is a "commo discussion of general cultural pr is not surprising that he recomm cellent the Jewish "Commentary copies of which were recently loa by my good friend of long stand dent Albert K. Shimelovich of C Agudas Achim of Brockton, Mass

Understanding requires not onl ization that the other fellow is act sincere, worshipful spirit in the his devotions, but the knowledge t not be subjected to influence by may become actuated by motives make him an easy prey of polit gogues who would restrict the f opportunity of any group or in done by fascism.

Dr. Shuster believes that there olics and Protestants abundantly make way for such a publication light of day on present day insi ligious situations and problems if dized.

Frank E
Broc

large Their Thinking

ra, Georgia — In a moving Epis-
dress delivered here at the Central
onal Conference of The Methodist
he College of Bishops through their
n, Bishop Robert N. Brooks of New
summoned their people to work for
ocial order and to develop a fresh
ion for the missionary and evange-
evements of Methodism.

32-page address, Bishop Brooks gave
analysis of the growth and expan-
ne Negro in The Methodist Church,
the denomination's program for the
drennium and lashed out at race
ation in the armed services, the
tem at West Point for Negroes and
ls in American democracy.

shop stressed the right to vote as a
erican heritage. Discrimination and
in the Army, he said, is an ugly,
ratic thing.

ide a special plea for Negro Meth-
enlarge their thinking to include
ican brothers. "One of the chief
Liberia, as in America," the address
s a trained and consecrated ministry
that in Liberia the need is more

nce And Business

ra, Georgia—Romance and business
ot in a mix-up at the Central Juris-
Conference when Dan Cupid caused
e to interrupt her duties as secretary
f the committees long enough to be
to the man of her dreams. But in
twenty minutes the significant ser-
over and she was back at her duties.
oung lady was Miss Jennie Ruth
Meridian, Mississippi, who became
of the Rev. Alfonso W. Crump of
Church, Biloxi. Bishop Robert N.
f New Orleans performed the mar-
he lounge of Anna Merner Hall on
ollege campus. Mrs. Brooks, wife
ishop, served as matron of honor,
Rev. C. T. Allen, superintendent
reenwood, Mississippi, District, was

ide is principal of a junior high
her home city and acting execu-
tary of her conference Board of
n. The groom, who was not a dele-
he conference, served as a chaplain
rmy in World War II. Both are
of Rust College, and the groom
l his theological training at Gam-

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Bishop Bowen Consecrated

Atlanta, Georgia — Bishop John Wesley Edward Bowen was consecrated a bishop of The Methodist Church at a solemnly impressive service Sunday, June 13th, as the Central Jurisdictional Conference concluded its five-day quadrennial session here.

One hundred and twenty-two delegates, representing 350,000 Negro members of the church in 19 annual conferences, elected Bishop Bowen on the third ballot at Friday's session. First to the platform to greet the bishop-elect was Dr. R. Gammon Morris, Cincinnati pastor, who was second in the voting. Bishop Bowen received 89 of the 122 votes cast, with 82 being necessary for election.

The new bishop was born in Baltimore in 1889 and is a graduate of Phillips Exeter Academy and Wesleyan University and holds an M. A. from Harvard, where he also completed his residence requirements for his Ph.D. Gammon Theological Seminary honored him with the doctorate in divinity. He has been for the past four years editor of the *Central Christian Advocate,* having come to that post after a distinguished career as Army chaplain in World War I, teacher in several colleges and a pastor and district superintendent.

The entire College of Bishops shared in the consecration of Bishop Bowen, who was presented by the Rev. George W. Carter, New Orleans pastor, and the Rev. Otis A. Burns, district superintendent of West Palm Beach, Florida.

Bishop Bowen was assigned to supervise the Atlantic Coast Area, with headquarters in Atlanta, filling a vacancy that has existed since the death of Bishop Lorenzo H. King.

The other bishops were re-assigned as follows: Bishop Alexander P. Shaw, Baltimore; Bishop Robert N. Brooks, New Orleans; Bishop Edward W. Kelly, Saint Louis; Bishop Willis J. King, Monrovia, Liberia; Bishop Robert E. Jones (retired) resides at Waveland, Mass.

The Episcopal Address of the Central Jurisdictional College of Bishops was read by Bishop Brooks.

Bishop Arthur J. Moore of the Atlanta Area was the official representative of the Council of Bishops of The Methodist Church and gave a moving address which was enthusiastically received by the delegates. "I believe," Bishop Moore declared, "that honest and complete acceptance of Jesus' teaching of the worth of personality and his demand for justice would draw off from our modern society the poison of racial antagonism." Numerous guest speakers and representatives of various Methodist boards and commissions also addressed the gathering.

Following an address by Dr. Channing H. Tobias of New York City, director of the Phelps-Stokes Fund and nationally known for his work in the Y.M.C.A., the conference adopted a resolution calling upon President Truman to issue an executive order abolishing segregation in the Armed forces and commending him for his civil rights program.

The Rev. K. W. McMillan of San Antonio, Texas, was named secretary, succeeding President John W. Haywood of Gammon Seminary. Dr. Matthew S. Davage of Nashville was chairman of the Committee on Arrangements and Expense, of which Dr. Edgar A. Love, New York City, was secretary and Dr. David D. Jones of Bennett College, Greensboro, N.C., was treasurer. The Rev. Daniel Ridout of Philadelphia edited the *Daily Christian Advocate,* and President James Brawley of Clark College was host to the conference.

July 4 As Prayer Day

New York (RNS) — Churches affiliated with the Federal Council of Churches have been urged to observe Independence Day, Sunday, July 4, as a special day of remembrance and prayer.

In its message the council asked church people throughout the nation to offer prayers for the U.S. in its relations with other nations, and to pray that "men in all nations may learn to live together in understanding and brotherhood."

The council's message followed an invitation extended by the American Heritage Foundation to churches of all faiths to observe July 4 as a day of rededication to the American heritage of freedom. The Foundation, sponsor of the Freedom Train, urged churches to ring their bells from 9:55 to 10 a.m. on Independence Day to commemorate the ringing of the Liberty Bell in 1776.

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July 11 — Dr. James Gordon Gilkey
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July 18 — Dr. Hobart F. Goewey
Trinity Methodist Church, Albany, New York.

July 25 — Bishop G. Bromley Oxnam
Resident in the New York Area of The Methodist Church.

August 1 — Dr. Ralph W. Decker
Professor of New Testament Literature, Boston University.

August 8 — The Rev. Theodore R. Bowen
Rockland, Mass.

August 15 — The Rev. Harold Roy Brennan
Saint Mark's Methodist Church, Rockville Centre, N. Y.

August 22 — Dr. Welthy Honsinger Fisher
Writer, traveler, lecturer, New York City.

August 29 — Dr. Earl H. Furgeson
Harvard-Epworth Methodist Church, Cambridge, Mass,

September 5 — Dr. Herbert Gezork
Professor of Social Ethics, Andover-Newton Theological Seminary.

Protestants: Come Clean!

(See Editorial Page)

Protestant churches are receiving some bad advice in connection with the recent Supreme Court decision in the released time case. Certain leaders in religious education are telling the churches that the decision in the Champaign case applies only to the use of *school buildings* for the released time classes and advising them to continue the practice as before, but to hold the classes in church buildings. This is bad advice, indicating, as it does, (1) a failure to read the court's decision with care, (2) an exaggerated conception of the value of the released time practice, considered as religious education, together with a disregard of its bad social effects and (3) an unawareness of the bearing of this practice on the strategy of the Roman Catholic Church. We wish pointedly to call the attention of all Protestant churches to the consequences of following this mistaken counsel.

As has recently been shown in these pages, the Supreme Court decision turned upon a deeper consideration than the use of public school buildings. This feature in the Champaign practice was taken into account, but its relevance to the essential issue was only marginal. The essential question which the court asked was not, Where do the classes meet? but, Under whose jurisdiction are they while they are receiving church-provided religious instruction? The facts submitted to the court showed that they were under the jurisdiction of the state, that is, the public school authorities. The taxing power of the state and its compulsory attendance law were made available to the churches to provide religious instruction to public school pupils while they were "in school."

The state thus provided the children, while the churches provided the instruction! The institutional functions of church and state were thus woven together—"comingled," as the court expressed it. Such an interlocking of the institutional process of the church with the legally constituted and tax-supported regime of the public school is a use of the civil law for "an establishment of religion." It is a union of church and state at that point, and the court declared such a union unconstitutional.

The ruling of the Supreme Court has far-reaching effects beyond the use of the school buildings. The headquarters of the National Education Association issued a bulletin defining four types of released time practice which the ruling rendered unconstitutional:

Type 1. In which the school system not only releases the pupils from the regular school curriculum but provides housing, other facilities and services for the religious education classes. This type is definitely unconstitutional under the McCollum decision.

Type 2. Where religious education is conducted off school premises, but with the active cooperation of the school administration, not only in releasing pupils from the regular school curriculm and in keeping attendance records, but also by exerting a direct influence upon attendance at the religious classes. This type of plan also is uncon under the McCollum decision.

Type 3. Where religious educati ducted off school premises but with cooperation by the school administr the releasing of pupils for religiou tion *on school time*. This type of p to be unconstitutional also, under Collum decision.

Type 4. Classes in religion held school hours but in school buildi the school authorities do no mor permit the buildings to be used fo education. This may possibly be u tional, since it is the use of tax property for sectarian education.

These four types include all th of released time practice. The cou them illegal because each of the the principle of separation of cl state. Protestant churches can def ing, or toy with it by skating on ice of some precarious interpretati how near to danger they can g breaking the law. But if they d jeopardize their longtime standi fenders of the principle of sep church and state.

Every Protestant church and ev of churches that has participated leased time adventure should now the course it should take. Nothin do than an open acknowledgem witting error in protecting the re device, and a sharp and positive from any further participation in

Protestantism has too much at s conflict that will be waged durin ten years over the principle of se church and state to allow itself barrassed again by a court action it is charged with violating tha Released time provided the first instance in which Protestants we with such violation. They have i sensitive to encroachments by t Catholic Church. They can h these aggressions if they practice what they condemn in others. they must come clean in accepti ing of the Supreme Court and a willingness promptly to obey i

Quite aside from the constitut tion, this trivial device is not wo earnestness with which it has bee Its use of one hour (or less) p school time, with time out to rooms or churches and, after set to make adjustments to new s and new teachers, could be co hardly more than a token form education. When compared with business in this field which th should long ago have undertake now undertake, released time is telle. It is not worth clinging to. for clinging to it are more em pragmatic.

Besides, certain social bad effe

ractice of dividing school children rate groups according to their par- gious faith and marching them to places for religious instruction. Such ization of credal or racial differences rdly fail to sharpen sectarian feeling ndo in some measure the democra- luence of the public school. Protest- uld not have allowed the Jews to me in sensing this evil effect.

II

ere is a more important reason why ts should now, not regretfully but ccept the Supreme Court's ruling ndraw from every semblance of re- me continuance. Protestantism is lly concerned, both in principle and nterest, for the maintenance of the rcut separation of church and state. gly, however, the Protestant church- ipating in released time were play- tly into the strategy of Roman Cath- which is out to blur and ultimately n the wall of separation.

Catholic cooperation in this practice naive, though it was naively under- Protestants. Catholics had little in- the insubstantial results of the re- me device. They saw it for the trivial really was—a bare gesture toward education. Their real interest was gal implications. It was a method of ng another crack in the constitutional of separation of church and state. cks had already been made—one by free textbooks, the other by secur- bus transportation for pupils of par- chools. If, now, the released time under which the churches actually e public school system to teach re- f this could win the sanction of the Court, the Roman Church knew would be well on its way to secure nfirmation of its maximum claim for support of its parochial schools.

imple truth is that, by participating ed time, Protestants were innocently in pulling Catholic chestnuts out of The Supreme Court's decision has the hopes of the hierarchy to attain by securing one court decision after favorable to its claims. It cannot be to win on the strategy of gradual- ing down the constitutional separa- church and state. The court, having the church free textbooks and bus tation, now says, in effect: "Thus no farther!"

he court upheld the union of church e in released time practice, the re- of Protestants and other patriotic ns to the many Catholic encroach- n the public school system which are gly coming to light, would have riously weakened, if not frustrated. on of church and state in the Taylor dorship to the pope could hardly be on legal grounds. The union of and state involved in a proposed direct federal appropriation of $5,000,000 a year to Catholic parochial schools could not have been defeated in the Senate, as it was shortly after the court's decision was handed down.

An opposite ruling by the court would have been revolutionary. Catholic ambitions for full support from the public treasury for that church's parochial schools could hardly have been denied. Note the legal logic of the situation that would then exist. In released time, the churches, including the Roman Church, were teaching in the legally maintained and tax-supported public school system. The civil law by which public schools are maintained, including the compulsory attendance law and the taxing power of the state, was made available to the churches for teaching their particular religious beliefs, and the churches were thus supported by law to the extent of the released time procedure. Had the court upheld this procedure, on what ground could it have denied the claim of any church, including the Roman Catholic, for *full support* of its educational system?

III

The Roman Church thus had an enormous stake in the released time practice. Little wonder, then, that it fell into line with Protestant churches in a movement whose legal implications, undiscerned by Protestant leaders, would mean a further and fatal breach in the wall of separation of church and state. And little wonder that the court's decision has been received as a body blow by Roman Catholic strategists.

We believe that the Protestant churches and councils of churches which still cling childishly to the released time toy are not fully aware of the implications of what they are doing. Instead of seeking some way to circumvent the court's ruling, they should be acclaiming it as the most momentous reaffirmation of the doctrine of separation of church and state since the First Amendment was adopted. And they should wash their hands clean of the whole released time adventure. Until they do, Protestantism will be embarrassed in its defense of this principle which first emerged in Protestantism and was built by our fathers into the foundation of American democracy. — Reprinted from *The Christian Century,* June 16, 1948.

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Getting a Kick Out Of Life

William L. Stidger

A very successful railroad man, who is a friend of mine, told me the story of his first summer job.

When he was a grammar school boy, he got a job as a section hand on a small western road. Being the only inexperienced member of the gang, he tried to hide his ignorance of the tasks to be done.

His first assignment was to drive spikes into a tie which he confidently told the foreman he knew how to do. He put his first spike in the tie, and gave it a quick jab with the heavy hammer as he had seen the others do. Then he arose to swing it over his shoulder for the first real whack from a standing posture. The hammer hit the spike a glancing blow and knocked it about twenty feet into a ditch which ran parallel to the roadbed. He blushed, tried the trick again, and this time hit the spike into the ditch on the opposite side of the roadbed. Chagrined, he dropped the hammer, searched for the spike, and tried a third time. This time he missed the spike entirely, and as he looked up, he saw the foreman walking toward him with a stern look in his eyes. He expected to be fired, but was pleasantly surprised when the foreman bent down and whispered into his ear, "Sonny, why don't you do something you can *do*?"

With a grateful feeling for that foreman, he asked for something else to do and did it well. He helped four other men carry ties and place them, an easy task for his strong and sturdy body.

My friend, after an interval of forty years, is president of that same railroad and is still grateful to the kindly, understanding foreman who suggested that he change to something he could do. How pointedly this shows the direction we can all take! I have always refused to be roped into, or persuaded to try something I knew I could not do. My philosophy is that a man can get as far in life refusing to do those things which he knows he *cannot* do, as by doing the things he knows he *can* do.

Woman Ordained In Sweden

Stockholm (RNS)—Miss Gunnel Johansson, 27-year-old native of Norrkoeping, received ordination at the conference of The Methodist Church in Sweden held at Gaevle. She is the first woman ever ordained in Sweden.

According to Bishop Theodor Arvidson, of Stockholm, Miss Johansson has been ordained as a deacon, with some pastoral rights, but will be eligible later for nomination as a full-fledged pastor.

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The Homemaker's Corner

Mrs. Harry A. Burnham

Biscuits and Hyacinths

If we have any doubt of the usefulness of poetry in our every day lives we might think of the things we remember because of a familiar jingle, such as "Thirty days hath September," etc. The following jingle has checked unkind remarks in one family that I know:

It's all very well for one to tell
What he would do if he were you,
But the change in place, in time
and range
Might make such a change that it
wouldn't be strange
If he shouldn't do, what I suppose
he thinks he knows
That he would do if he were you."

Historical events and people whose names might have been lost are living to us today because someone has recorded them in poetry. We may have forgotten all we ever learned in school about the history of Scotland, but the story as told by Sir Walter Scott and Robert Burns are ours forever. The story of the British Army in India has a picturesque meaning because Kipling gave to it a rhythmic quality when he said:

"The tumult and the shouting dies,
The captains and the kings depart;
Still stands thine ancient sacrifice,
A humble and a contrite heart."

Paul Revere rides past every Middlesex village and farm every April, not because of his achievement as recorded in history, but because a New England poet immortalized his bravery in song.

We may endow a pitcher from the dime store with the glamour of a Grecian urn by addressing it in the words of Keats: "Heard melodies are sweet, but those unheard are sweeter."

In every hill we may see the hills behind Brescia which inspired Virgil. Rolling clouds, wandering flocks, tiny flowers, are everywhere present in poems. He loved,

"Trailing ivy-wreaths
And foxgloves red and cups of
water-lillies,
And wild acanthus smiling in the
sun."

Not long ago a clergyman gave a new meaning to an old bed-time prayer. He had been called to the deathbed of a saintly woman. As he entered the room he saw that it was too late for him to talk with her, or to utter a prayer which she would want to follow with her rapidly failing sense, and so he knelt and repeated words which were part of her memory:

"Now I lay me down to sleep,
I pray the Lord my soul to keep.
If I should die before I wake
I pray the Lord my soul to take.
And this I ask for Jesus' sake."

The smile on her face as she faintly murmured "Amen," told him that she understood and appreciated those words, which are, it seems to me, much more appropriate for such an occasion than for a goodnight thought for children.

And so, in the words of Longfellow, we believe that

"God sent his singers upon earth
With songs of sadness and of mirth,
That they might touch the hearts of
men,
And bring them back to heaven
again."

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China Centennial At John Street

Arthur Bruce Moss

The Centennial of Methodist Mi
China was observed at historic Jo
Church in New York, Sunday a
June 6th, at a service of marked sig
Several trophies from China were
for permanent placement in the ur
torical exhibit of American Method
est church.

Last summer, Miss Louise Robi
retary for China in the Woman's D
the Board of Missions, took with h
able token from the library of Jo
Church. This was a beautiful co
hymnal used in 1847, symbolizing
tional life of the people who had
forth their first missionaries to Chi
Robinson presented the hymnal to
odist Churches of China at the C
Conference held in Foochow last N

At that time the Centennial C
entrusted to Miss Robinson one o
Methodism's most treasured items—
of "The Seven Golden Candle
China," the first seven ordained Chi
isters of The Methodist Church. Ju
turned from her extensive field
China, Miss Robinson presented thi
ing photograph, in most gracious
pressing the love of Chinese Meth
the heart-center of Methodism in

Following Miss Robinson, Dr. F
wright of the Board of Missions pr
John Street Church a gavel that
brought to America by the Chinese
to the 1948 General Conference s
held at Boston. This unique tr
been fashioned from the ornament
part of the leg of a very old Ameri
piano. This instrument had been
Soochow by Dr. and Mrs. J. W.
about 1885, where it had been ke
stant use in the mission until just a
The gavel had been used at the
sessions of the East China Annu
ence last winter. It was presented t
eral Conference at Boston on Fri
30th, by Zong San Zia, delegate
East China Conference, who state
conference had directed "that it
America at the time of the Gener
ence and be deposited eventually
torical collection at the Old J
Church, New York City, as a sym
between the Daughter Church in
the Mother Church in America."

Dr. Loyd F. Worley, presently
ter of our church in Stamford, C
the address of the service. He h
represented the New York East
at the Centennial in China last

Ambassador V. K. Wellington
had addressed the General Confer
ton with great brilliance and pow

to the service at John Street

cture of "The Seven Golden Candle-China," and the two historic gavels, on display in the Wesley Chapel of :et Church in New York. They con-ıe nucleus around which this ven-ıurch plans to build a collection of okens representative of every coun-seas where Methodism is at work. to John Street will find these items interest and rich inspiration.

ırk the beginning of the second cen-Methodist work in China, John Street s taking the scholarship of the rank-hodist senior in the West China heological College. It will be known ohn Street Centennial Senior Schol-nd is among the very first of the new o be assumed under the program—rist and His Church."

Wide Circuit

Reid

itary Way of Life

ecoming more and more convinced ıcationally and psychologically, we serious mistake when we have our ıts, Girl Scouts, and Sunday school arch in parades that feature soldiers, and military paraphernalia. Prin-am thinking of Fourth of July and l Day parades. The danger is that nds—always in search of a hero—ac-soldier as the ideal, as the highest citizen, as the person to be emulated; he military way and ideal as the n way and ideal — perhaps as the ı way and ideal as well.

ıt sure of the present-day attitude of nese—they've been contaminated at oints by the West—but the ancient used to consider the soldier as be-to one of the lowest ranks of oc-: it might seem that he was occa-"necessary" to society, but he was eal. And the Chinese got along very quite a number of centuries on that t until the world begins to realize uselessness and baseness of what the as to do, can society gain sanity and vays of brotherhood and peace.

seems good reason to fear that many leaders are working desperately to ıe military way of life" the pattern by American youth, and the only fe they are to know: hence children les, UMT, peacetime draft, youth training in schools and colleges—ary men in youth organizations. In ion or two our whole Christian con-ife can be relegated to the history e can have our own "Hitler youth" uniforms and with other names.

comes, too, an added danger to the a youth in modern "lever and push-and "remote control" warfare. A d youth who would certainly hesitate to stick a bayonet into the bowels of another youth, and give it that artistic twist that makes agony and death more certain, will not so readily hesitate to pull a lever that will send an atomic bomb to destroy thousands, or touch a button that will send death hurtling twenty miles away. Many youth lack the social imagination, perhaps the social conscience, to ponder the results of these "simple mechanical movements." That's why the army doesn't want "old men" in their thirties.

A few years ago we all shuddered at the depravity of an aviator-son of Mussolini who spoke poetically of the "beauty of a bomb opening like a rose" upon defenseless men, women and children in Ethiopia. But only the other day our papers reported the death of a Canadian hero-ace, a "flier of fortune," who hired out to Israel at $1,000 per month to bomb Arabs—because the Jews offered him more money than did the Arabs. He was flying at 14, fighting at 17. Now he was warring "for money and the thrill of fighting," he said.

He—and there are others like him who hired out to the highest bidder—cared nothing for the principles of the conflict, had no love of freedom or of country to impel him, knew nothing but the military way. He was willing to kill, to spread destruction, to maim and to ruin for money and for fun. Socially and morally speaking, does this differ from outright banditry, from hired assassination, from mass murder, from acts for which men are hung or sent to the chair? Is it not "Murder, Inc." on a vaster scale?

This is, of course, an extreme and horrible case of what the military way of life, impressed upon the mind of young children, can do. But there are enough other examples of permanent social warping, resulting from such training and experience, that for the future of our race and nation we must keep impressionable boys out of military uniforms. We don't want a bomb-happy, trigger-happy generation.

Laymen Hold Spiritual Retreat

New York (RNS) More than one hundred Protestant laymen of Queens Borough attended a weekend interdenominational retreat at Drew Seminary, Carmel, N. Y., under the leadership of Louis C. Gosdorfer, a bank president and chairman of the Laymen's Retreat Movement, sponsored by the Queens Federation of Churches.

Although a few denominations and several other city church councils have conducted similar retreats, the movement is still unique in Protestantism. Catholic laymen have attended spiritual retreats for many years.

Now in its fourth year, the Federation's Retreat movement, which in 1945 was attended by 18 men, has grown so popular that many applications this year were rejected because of lack of accommodations. Another retreat has been scheduled for October 22-24 to take care of the increasing numbers who wish to attend.

The Queens Federation describes the Retreat as follows:

"In our fast moving world there is little time for prolonged thought and sustained contemplation, the fundamental requirements of religion.

"Try as we may we cannot make religion come alive in our lives as we would like to with the casual contacts that many of us have with religious institutions.

"One who is a regular attendant at church services derives great benefits from them but often feels there is more to be gained if he had the time to think deeply on religious matters.

"Therefore the Retreat—where for three days there is a concentration of action that cannot be approximated in our usual routine of living."

Clergymen opened the Retreat with discussions on the Christian layman and applied Christianity. Then laymen—including judges, lawyers, doctors—took over and conducted the remainder of the Retreat.

Among outstanding laymen who participated were Hon. Edward Thompson, magistrate of the City of New York, J. C. Penney, well-known businessman and honorary chairman of the board of J. C. Penney Co., and the Hon. Gustav W. M. Wiebolt, justice of the court of Special Sessions.

Miscellaneous Advertisements

PARSONAGE EXCHANGE—Missouri minister, to attend school in Boston, would like to exchange parsonages, or find other living quarters, for family of four, during July and August. Write to the Rev. Charles Caldwell, Winston, Mo.

FOR SALE — Sanctuary Altar Rail. Reasonable price. For further information, call MA lden 4-5995.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income young women to live or spend a vacatioc in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

CHURCH FURNITURE — Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Depart. 402, Scranton 2, Pa.

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Worship At Amsterdam

Oliver S. Tomkins

The worship of an international conference is both its highest and its most difficult activity: the highest because man is never of greater stature, whether corporately or individually, than when he is at prayer; the hardest because it reveals most clearly our weaknesses and failures.

Worship at the Assembly is first and foremost the approach of Christians to their God and Saviour, but in its human aspect it will have three facets—the showing forth of our unity, the illustration of our variety, and the confession of our sin.

The moment when our unity will be most clearly illustrated will surely lie in the great opening and closing services. It is planned that the whole Assembly begins with an act of worship on the afternoon of Sunday, August 22nd at 3:00 p.m. in the ancient cathedral of Amsterdam, which is always known as the New Church. The service will begin with a great procession of all the delegates, arrayed in their appropriate ecclesiastical dress, which will range from the unfamiliar flowing black robes of the Orthodox prelates to those whose appropriate ecclesiastical dress may be a gray flannel lounge suit.

All five presidents of the World Council take various parts in the service, the Archbishop of Canterbury leading in prayer, Dr. Boegner and Archbishop Eidem reading the lessons, Dr. Mott giving one of the two addresses (the other short address being given by D. T. Niles of Ceylon, speaking both for the younger generation and the younger churches), and the closing prayer and blessing by the Orthodox Archbishop Germanos. The closing service on Saturday, September 4th, will consist of three short addresses, and hymns and prayers of thanksgiving, but those who are to lead it will not be chosen until the time of the Assembly itself.

Our variety will be illustrated in the daily act of worship, from 9:00-9:30 a.m. when each conference day begins, for those who have been invited to lead this act of worship have been asked to do so out of the fullness of the tradition which they inherit. So we shall be able to share in such diverse church and racial traditions as American Methodism, Hungarian Reformed, South Indian Mar Thoma, the Society of Friends, together with Christians from Indonesia, Africa and Japan. Of course, at this morning worship we shall not lack expression of our unity either, for it is astonishing to what extent certain great hymns are the common property at least of all Protestant Christendom.

The short act of worship at the end of each conference day again primarily stresses unity and quietness. For this a simple liturgical structure has been suggested, largely based upon the Anglican service of evening prayer, since it has been found by experience at international Christian conferences that tried minds most easily find peace and unity by joining together in an act of worship with the broad outlines of which they become more familiar each day.

Although in all our acts of worship we shall certainly be called to repentance and reminded of the divine forgiveness, we shall probably realize most acutely that we need it when we come to the central Sunday of the Assembly. This will bring us face to face with the harsh facts of divided Christendom. It is impossible for a conference representing so wide a range of Christians to express their unity by receiving the Lord's Supper together. Deplorable as it is, it is a fact, and one from which we must not run away.

In order that every single individual in the Assembly may be a communicant at some service without infringing the discipline of some Christian church it is necessary to hold four services of Holy Communion. The biggest service will undoubtedly be that to which our host church, the Reformed Church of Holland, has invited all baptized and communicant members of other churches to participate, in the cathedral on Sunday morning. On the Monday, Tuesday and Wednesday there will be services of Holy Communion to the church usage of the Anglicans, the Eastern Orthodox and the Lutherans. But even in this spectacle of division there is an opportunity for unity. On the Saturday night there will be a service of preparation for Holy Communion, at which those who must still be divided at the Lord's Table will unite in penitence and in preparation to receive, though according to diverse forms, the Body and Blood of the One Lord in Whom lies the only hope of unity.

There will of course be opportunity for many other occasions of private and corporate and sacramental worship according to the traditions of the various Christians who will be present. But these are not so much activities of the Assembly at worship as opportunities for the individuals who compose the Assembly to practice the life of devotion to which they are accustomed.

The Assembly only lasts for fourteen days, and has much business to get through. Inevitably it will be a time of rush and strain. But the time of worship will be a real oasis of refreshment, lest those who are met together on God's business should be tempted to forget the God Who called them.

Perkins Institution For The Blind

wants motherly women to serve as housemothers in cottages of from fifteen to twenty-five children. Interest in children more important than experience. Openings also for assistants, dietician-teacher and cooks. School year begins in September and ends in June.

For details and salary write the Director

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New Executive Secretari

Since the first of the year four ann ferences have employed new executi taries of Christian Education, all of th time, it was said here recently by Dr. Schisler, executive secretary of the of the Local Church, General Boar ucation.

The Troy Conference has annou election of the Rev. Herman Mc Easton, Maryland, (Peninsula Confer executive secretary for its boards of and Education. His address will b Church, Methodist, Glens Falls, Ne It is expected that he will begin his once.

Elected as executive secretary of tral Pennsylvania Conference is the R colm Mussina, formerly pastor of Methodist Church, Altoona, Penn Mr. Mussina's address will be 418 Building, Harrisburg, Pennsylvania. ceeds Dr. E. C. Keboch, who has been made director of Christian E at Riverside Park Church, Jacksonvi

The Rev. Bryan Hall, who was the church at Deming, New Me year, will serve as executive secreta New Mexico Conference, succeeding Roland T. Schaefer who is going Murry College.

In the New Hampshire Confer Rev. Charles W. Frye is the new secretary.

It should be noted also that the D. Lester, executive secretary of th West Conference, who has been ser volunteer basis, was made full time secretary at the annual conference March. Mr. Lester's address is 61 Avenue, Kansas City, Kansas.

Barred From Entry Into

Toronto (RNS)—The Rev. G Forster, an official delegate of th Church of Canada to the for Assembly of the World Council of in Amsterdam, was removed from Niagara Falls, N.Y., and refused p to enter the U.S., according to in reaching here. He had been enrou York where he was scheduled to Europe.

Forster, considered a leftist, sul went to Montreal where he boarde for London. He was accompani wife. The fact that he possesses a vi sia was thought here to have bee why U.S. immigration officers too the train. He carried a letter of g the patriarch of the Russian Orthod from the United Church, and si sages addressed to the Reformed Hungary, Romania and Czechoslo the Evangelical Church of Bulga slavia and Bukovina, the Old

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n of Yugoslavia and the Waldensian n of Italy.

as said here that Forster's position as ntendent of All Peoples' Mission for nited Church in the Niagara district nt him into contact with many peoples hose European countries.

McDonnell, acting district director of .S. Immigration and Nationalization : at Buffalo, N.Y., said Forster had temporarily excluded because his entry be deemed prejudical to the interests United States."

e of Forster's Toronto friends were ken on the matter. "Harvey Forster a Communist," said the Rev. J. M. , of Carlton Street United Church. "He ine, philosophical mind, has done some riting, and no Communist would pull ool over his eyes. But the incident just how ridiculous this Red-hunting can e when anybody who is a humani- can be labelled as Red."

is is an example of the hysterical sus- that seems to be spreading in the U.S. en in Canada," said the Rev. J. Lavell superintendent of the Church of All ns, Toronto.

Forster is definitely not a Communist, n he leans to the left," said Dr. A. J. n, editor of the *United Church Ob-*

addition to attending the Assembly of Vorld Council of Churches, Forster is ited as a delegate to the meeting of Alliance of Reformed Churches in a.

ement On Church State

(See Editorial Page)

ent decisions of the Supreme Court xtended the meaning of the constitu- prohibition of an establishment of re- so that any action by the state that is ed to benefit all religious bodies with- iscrimination is forbidden. This de- nent of the conception of separation of n and state seems to us to be unwar- by the language of the first amend- nd to bring about a situation in which of cooperation between church and hat have been taken for granted by the can people will be endangered. We be- hat, whatever its intention may be, this ning of the idea of "separation" by the will greatly accelerate the trend toward cularization of our culture. We favor paration of church and state in the which we believe to have been intended first amendment. This prohibited the rom giving any church or religious n favored position, and from control- e religious institutions of the nation. ontend that Jefferson's oft quoted words, of separation," which are not in the tution but which are used by the court interpretation of the Constitution, are a misleading metaphor. Cooperation, entered into freely by the state and church and involving no special privilege to any church and no threat to the religious liberty of any citizen, should be permitted. As Protestants we desire to affirm this interpretation of the American doctrine of separation of church and state, and to protest against the interpretation that has been formulated by the Supreme Court.

The situation created by these decisions of our highest court makes clear that it is important for our great religious communions, without obscuring their differences of faith and policy, to explore the possibilities of working together. Only as we realize such possibilities shall we succeed in maintaining the religious foundations of our national life. — Signed, Bishop James C. Baker, Professor John Coleman Bennett, Mr. John Crosby Brown, Professor Robert L. Calhoun, Rt. Rev. Angus Dun, Dr. Harry Emerson Fosdick, Dr. Charles W. Gilkey, Dr. Douglas Horton, Professor Walter M. Horton, Dr. Lynn Harold Hough, Dr. Henry Smith Leiper, Bishop Francis J. McConnell, Mr. Francis P. Miller, Professor H. Richard Niebuhr, Professor Reinhold Niebuhr, Professor Justin Wroe Nixon, Rt. Rev. Edward L. Parsons, Rt. Rev. William Scarlett, Professor H. Shelton Smith, President Henry P. Van Dusen, and Mr. Charles T. White.

Commission 51 Specialists

New York (RNS)—Fifty-one new Methodist missionaries and deaconesses were commissioned in colorful ceremonies here.

The group is the first of an estimated 1,000 that the denomination's Board of Missions and Church Extension plans to send overseas and to needy areas of the United States and its possessions during the next four years.

Missionaries for foreign life service will sail shortly for fourteen different countries: China, India, Pakistan, Korea, Japan, Algeria, Belgian Congo, Chile, Argentina, Brazil, Liberia, Mexico, Costa Rica, and Poland.

All of the missionaries in this class have post-college specialized training in at least one of the following fields—theology, education, medicine, or social science. Included in this group are the first two Negroes to be sent to China as representatives of The Methodist Church. They are Mr. and Mrs. Thomas A. Harris, of Gainesville, Florida, graduates of Florida A. and M. College.

Several of those going abroad are rural specialists, denoting the new interests on the part of church people for the welfare of farmers in Asia and Africa. There are also rural specialists among the home missions workers who will serve in the farm and isolated sections of America.

Bishop Walter W. Peele of Richmond, Va., conducted the commissioning ritual; Dr. John W. Hawley of Pittsburgh was the presiding officer; and Mrs. J. D. Bragg of St. Louis, Mo., president of the Woman's Society of Christian Service, made the leading address.

Blamed For Secularism

Montclair, N.J. (RNS) — A Methodist bishop and a Presbyterian minister came to the defense of the public school system against the charge of irreligion, asserting such schools in general are making a genuine spiritual contribution to youth.

The commendation featured the opening session of the 91st Newark Annual Conference of The Methodist Church here.

Dr. Morgan Phelps Noyes, pastor of Central Presbyterian Church here, in an address of welcome in behalf of the Montclair Ministerial Association, absolved the public schools of major blame for the increasing secularism of today and assessed it against the home.

Bishop G. Bromley Oxnam of the New York Area, presiding over the conference, said he welcomed Dr. Noyes' remarks, "particularly since it is high time someone scotched the idea that our public schools are completely Godless."

"As a matter of fact," Bishop Oxnam said, "the charge has always come from sources which know little or nothing about public schools and apparently are completely unaware of the generally fine caliber of teachers and administrators in them. It is my observation they are making a real spiritual contribution."

Religion And Science: Irreconcilable?

(Continued from page 591)

too easily overlooked. While it is true that scientific results are entirely independent from religious or moral considerations, those individuals to whom we owe the great creative achievements of science were all of them imbued with the truly religious conviction that this universe of ours is something perfect and susceptible to the rational striving for knowledge. If this conviction had not been a strongly emotional one and if those searching for knowledge had not been inspired by Spinoza's "Amor Dei Intellectualis," they would hardly have been capable of that untiring devotion which alone enables man to attain his greatest achievements.—Reprinted from *The Christian Register.*

NO ROOM

Eunice Treganza

There was no room in the inn, they say,
In that sleepy town of Bethlehem
And they tell of a baby born
That night, in a cattle stall,
And the angels sang and praised His name,
And men called Him Prince of Peace,
Jesus, King of Jews.
"There is no room in the inn?" Joe asked,
And then turned back to the waiting car.
And the glittering lights of Christmas
Filled the inn, and radios echoed
The angels' song of praise.
Joe looked away from his wife's tired face.
"No room," he said, "for Jews."

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